MANUAL

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1995

OF THE

DISTRICT OF VIZAGAPATAM,

IN THE

PRESIDENCY OF MADRAS.

COMPILED AND EDITED BY

D. F. CARMICHAEL, M.C.S.,

COLLECTOR, MAGISTRATE, AND AGENT TO THE GOVERNOR OF FORT SAINT GEORGE, IN GANJAM.

These papers are printed for convenience of reference and do not acquire any authority from being printed in this form.

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CHAPTER I.

EXTENT AND PHYSICAL CIRCUMSTANCES OF THE DISTRICT.

SECTION I.—NAME AND EXTENT.

1. *Name.*—The term Vizagapatam is properly Visākha-paṭṭanam, the city of Visākha or Kārtikeya, the Hindu Mars. Tradition states that, about five hundred years ago, KULOTTUNGA CHOLA—not the original Sovereign of that name, but one of the Ándhra dynasty at Rajahmundry, several of whom assumed the title—encamped on the site of the present town of Vizagapatam, on his way to Benares. He was pleased with the place, and built a pagoda for Viṣākha, the favorite god of his caste, on a site called Tîrthapurāllu, on the south of Lawson's Bay. From the encroachments of the surf, this edifice has long since disappeared, but at such seasons as their astrologers direct them to bathe in the sea, the Hindus of Vizagapatam go through the ceremony near the supposed site of Visākhaswāmi's temple. About the middle of the seventeenth century, the Company's Factory was established at Vizagapatam, and there, on the cession of the Circars, the Chiefs in Council were placed; the town therefore naturally gave its name to the district.

2. *Figure and Extent.*—The figure of the district may be described as an octagon—first, an irregular wavy line, some ninety miles long, bounded by the Rākapilli Zamindary of the Nizam's dominions and the Rumpah and Toonee tāluqs of Rajahmundry, may be drawn from a point a little south of Moat, where the Siléru joins the Saveri (about twenty miles from the confluence of that river with the Godāvari), to the sea near the town of Toonee. The second side is the sea coast from the point last specified to the right bank of the Chicacole river as it disembogues at Māphuz Bunder, a distance of 110 miles. The third side runs nearly at right angles to the second, extending about sixty miles north, and forming the boundary line between this district and Ganjam. The fourth side branches from

the third to a distance of some twenty-five miles eastwards, having the Purla Kimedy hill country to the south. The fifth side extends eighty miles in a north-west direction to the Kālahundy frontier, marching for twenty miles with Pedda Kimedy, and for the rest of its course with Chinna Kimedy. From the Kālahundy frontier the sixth side runs south-west for sixty miles, when the seventh side meets it and runs north-west for upwards of 100 miles to Sandhi Rāyagarh, the northernmost point of Jeypore. The country between the sixth and seventh sides is the Kālahundy Rāj with its dependencies, except that the seventh side for thirty miles from Sandhi Rāyagarh marches with the Bendra Nowagarh territory, the whole being subordinate to the Commissioner of the Chutteesgarh Division, Central Provinces, at Raipoor. From the north end of the seventh side, the eighth side is carried in a south-west direction for 180 miles, to Moat, where this description commenced. This eighth side is the boundary line between the Jeypore Zamindary and Bustar, a Rāj subordinate to the Deputy Commissioner, Upper Godāvari District, Central Provinces, at Sironcha.

3. The greater portion of the Jeypore Zamindary still remains to be mapped, as well as the whole of the Golgonda hill tracts, westward of Nursipatam. Parties of the Ganjam and Orissa Survey under Colonel Saxton, Madras Staff Corps, last year entered upon this this work. Until their operations are completed, it will be impossible to give correctly the area of the district, but it is roughly estimated at about 19,000 square miles.

SECTION II.—DESCRIPTION, PHYSICAL AND GENERAL.

1. The chain of ghauts, which extend in a line parallel to the sea coast from the Mahānadi river to the Godāvari, is carried through the centre of this district.

"The higher peaks of this range reach an elevation of more than 5,000 feet above the sea; the eastern and western slopes are clothed with tall tree jungle, while the bamboo grows luxuriantly in the valleys. This range forms as it were the back-bone of the country, all the drainage on the east side being carried off into the sea, by numerous nullahs between Calingapatam and Cocanada, while the drainage to the west falls into the Godāvari, either by the Indrawatti, or by the Saveri and Siléru rivers." Along the north of

Captain Basevi's, Royal Engineers, Report on a reconnoisance of a portion of the Jeypore Territory.

the Jeypore country runs another watershed, separating the drainage between the Mahānadi and Godāvari; the sources of several tributaries of the former, particularly the Tēl, its chief tributary, being found there.

2. The Golconda hill tāluqs, and four out of the six tāluqs into which Jeypore has been divided for administrative purposes—the whole including some 9,000 square miles—lie to the west of the ghauts; to the east lie the two remaining tāluqs of Jeypore, which are pierced throughout with ridges of hills branching from the main range; and the plain of the Vizagapatam district.

3. The 'plain' portion of the district comprises from 5 to 6,000 square miles. It is everywhere a fertile well cultivated tract: the principal rivers are, (1) the Nāgāvali, with two important feeders, the Makkuva and Sālúr branches, which disembogues at Chicacole; (2) the Gostani, which disembogues at Konādah; (3) the Bimlipatam river; (4) the Shāradānadi, and (5) the Varāhanadi, which both empty themselves into the sea at Wattāda, about thirty-five miles south of the town of Vizagapatam. The whole of this tract was settled in 1802 on the Zamindary tenure; in the south-western portion several estates have subsequently been purchased by the Government at sales for arrears of revenue, and now form the two small ryotwarry tāluqs of 'Golgonda' and 'Sarvasiddhi'. In the north-east of the same tract, the Pálconda and Honzeram tāluqs—the one passing to Government by purchase, the other by confiscation—are leased for a term to Messrs. Arbuthnot and Co. In another part of this Manual will be found a succinct account of each family and estate.

4. In ordinary seasons, the country presents a highly prosperous condition. The export trade at Bimlipatam and Calingapatam has probably doubled the land under cultivation in the course of the last twenty or thirty years. The whole plain to the foot of the ghauts is one sheet of cultivation; not only paddy-fields, but considerable gardens of sugar-cane and tobacco. The ryots seem on the best terms with the ancient Zamindars; it is only in the south of the district, where a few estates have fallen into the hands of money-lenders and usurers, that anything like an ill-feeling prevails between the landlord and tenant.

As to the habits of the Zamindars, there are hopeful indications of advancement and progress. They still indulge in much feudal pomp

in their retinues, but they no longer shut themselves up in their forts. These ancient buildings are either entirely deserted, or converted into commodious, substantial, modern houses. Some of the chiefs succeeded to their estates as minors, and were brought down to Vizagapatam to be trained up under the eye of the Governor's Agent. These all speak English, after a fashion, and mention with unfailing gratitude the personal kindness of an Arbuthnot, a Smollet, and a Robertson. They seem little solicitous however to secure a superior education for their sons. There is an excellent Anglo-Vernacular School at Vizagapatam, supported by the Native gentry of the district with a Grant-in-aid from Government, and under the management of a Committee of Hindus ; when stirred up to avail themselves of this institution, promises are readily made by the Zamindars, and excuses as readily found for breaking them.

From a Memo. by Superintending Engineer.

6. The great want of the district is ROADS. From 1825 to 1850 nothing was done, or next to nothing ; the annual outlay on construction and repairs during that period averaging little more than 1,800 Rupees. At the close of 1849, the Collector was desired to report on the roads of the Vizagapatam district. Mistaking, as well he might, the drift of the requisition, he submitted a carefully compiled statement of the roads available for shipping at the principal ports. On being set right, he explained that there were no internal communications whatever. "There is not a mile of road in the district along which you can drive a gig or a pig." Such were Mr. Smollett's *ipissima verba.*

7. A commencement was made in 1851 by the Maharajah of Vizianagram, who undertook the construction of a road from Vizianagram to Bimlipatam (16 miles); the large bridge across the Chittivalasa river on that line being built by Government. The cross-road connecting it with Vizagapatam was then taken in hand, after which little or nothing was done during the years 1853-54-55, with the exception of the expenditure of about 50,000 Rupees on earth-work for roads, which have not since been completed.

From Pálconda to Pārvatipur, and from Pálconda to Chipurapilli, and the very valuable link between Ankapilli and Vizagapatam were next undertaken, and were well advanced towards completion when stopped in 1857-58. To keep in good order what has already been done, maintenance grants are yearly assigned for these roads.

During the next four years very little was done ; estimates were sanctioned, but funds were not to be got.

In 1862, a little more activity began to be displayed. The Maharajah having contributed 63,500 Rupees for the purpose, the roads from Vizagapatam and Vizianagram to Kāsipur were undertaken, and are still in progress; and in 1862-63 funds were allotted for the construction of the coast road northwards from Chittivalasa to Chicacole—forty miles, of which one half has been completed—and for the road between Chipurapilli to Vizianagram.

The out-turn of the thirteen years' work is about 200 miles of fair road at a cost of three and a half lacs of Rupees; these 200 miles of road are kept in order by an annual outlay of 2,700 Rupees.

8. To put the communications of the District on a moderately good footing, there remain, according to the Superintending Engineer's computation, still upwards of 320 miles of road below the ghauts to be made and bridged, the probable cost of which will be six lacs of Rupees—besides which, two good communications with Jeypore will have to be established at a cost of three lacs more. Of the 320 miles below the ghauts remaining to be done, seventy-eight are already sanctioned and in progress. The new "Road Cess Act" will add, it is believed, one lac annually to the grants that may be made by Government for the purpose.

9. In fair weather, carts can travel, though with some difficulty, to the base of the ghauts. The rise from the Coast is about 300 feet. Proceeding from the plains to the Jeypore country, we will first visit the Gunapur and Rāyagaḍḍa tāluqs, which lie to the east of the main chain of hills.

10. The village of Gunapur may be reached in two ways; first, by the Sîtampéṭa Pass into Parla Kimedy of Ganjam, and so along the high road through Buttalee, the frontier village of the Parla Kimedy Estate; second, through Kurupām and Goomah Lakshmipuram, direct, without leaving the Vizagapatam district.

First—The Sîtampéṭa Pass is a natural defile through the range of hills which divide Ganjam from Vizagapatam, and as, with the exception of the coast line, it is the only direct communication between the two districts, the importance of opening it out for traffic is obvious. In 1835, after the disturbances which led to the confiscation of the Pálconda Zamindary, and before the estate was leased

out to Messrs. Arbuthnot and Co., four and twenty of the neighbouring Mokhasadars contracted with the Collector to clear the jungle on each side of the road; they were to enjoy the clearings free for five years, and then to hold the land on a favorable quit-rent. This was done and the pass has long ceased to be dangerous either from wild beasts or robbers. An excellent road, made at the expense of the Parla Kimedy Estate, which is under the Collector of Ganjam as Agent to the Court of Wards, runs at right angles to it from the Ganjam coast to Buttalee, and the moiety of the pass which lies in Ganjam has now, through the same agency, been pierced with another road. The importance of completing the entire line was pressed upon the notice of Government by the Compiler in his first Hill Report, March 1863, and estimates were ordered to be prepared by the Department Public Works. Even this much, however, has not been done, and during the present season, Major Grove, the Senior Assistant, who was formerly employed in Public Works, has undertaken to open it out, as well as he can, with a small sum placed at his disposal out of a grant of 10,000 Rupees which has been assigned by Government for expenditure in roads and jungle-clearing by the Officers of the Governor's Agency.

Second.—The other approach to Gunapur is through Kurupām, which is easily reached either from Pálconda or Pārvatipur. From Kurupām to Goomah Lakshmipuram, a distance of ten miles, the path lies through a very heavy jungle, in some places approaching to forest; but some awkward ravines apart, the path is tolerably even. From Lakshmipuram to Gunapur is fifteen miles. To the eleventh mile the pass is stony, full of ravines and broken grounds; it then opens out. The Vamsādhāra river is crossed one and half miles north of Buttalee. Major Grove is engaged in clearing this road also.

11. From Kurupām, to the north and east, the distinctive physiognomy of the country is the mountains. The whole of these hills are steep, craggy, and covered with a heavy jungle, which is usually thickest about the gullies and at the base. On the plain the jungle assumes more the character of a forest in some places, though very large timber is not commonly met with. In other places it is mixed with a great deal of bamboo and thorns, which renders it difficult to penetrate. During the rains a quantity of long coarse grass grows on the sides and summits of the hills, which is annually burnt by the inhabitants, and may in some degree be the reason why there is not very thick underwood out of the valleys and gullies.

12. To the east and north-east of Gunapur lies the 'Saura' hill country. It was never visited by the Meriah Agency, the Sauras, it was supposed, not being addicted to the practice of human sacrifice or infanticide. The space occupied by this tract is very imperfectly given in the Maps of the Surveyor General of India (Nos. 107 and 108), the Officers of the Department never having been able to penetrate into these mountains, owing to the lawless character of the people, and the impossibility of quieting their apprehensions as to the object of the Survey. Nor was the Vizagapatam Agency in a position to assist them, owing to the long enforced policy of non-interference in the affairs of the Jeypore Zamindary, a policy which, for all practical purposes, was relaxed in the year 1863 only. Up to that time, therefore, little or nothing was known of it, except that the population, like other mountaineers in a primitive state, contained a large element of the predatory classes. Burglary by night in small parties of two or three, and cattle-lifting (both with the abetment of the lowland Pariahs) were the principal crimes. These were commonly carried out by stealth; but the thieves were always armed, and readily used their weapons to effect a safe retreat with their plunder to the hills. Early in 1863, a guard of twenty Constables was posted at Jalteru, a village at the foot of the hills about eight miles from Gunapur, and a weekly fair established. The next year, by a reduction in the Police budget, these twenty men dwindled into twelve. There is a strong clannish feeling amongst these Sauras and, unlike the Khonds, they manage their own affairs without the intervention of Hindu "Patros." In the absence of all intermediate agency between ourselves and these savages, a collision was brought about in July 1864,* which has led to a strong increase in the Police force of the district, and to the occupation of a post at Wadasaul in the centre of the hills.

13. The country is about 200 square miles in extent. It is divided into two plateaus; the lower plateau containing the Tolana and Wadasaul valleys, and the upper the Puttasinghi valley. Puttasinghi is about six miles north of Callicote and the same distance west of Noagudda, both of the Ganjam district. Tolana is nine miles from Gunapur, and Wadasaul is two miles from Tolana. The lower plateau is reached through a long but inconsiderable ghaut from the

* Vide Section 15, Chapter III.

village of Jalteru, and by another from Toramaul. To ascend still further to the upper plateau, there is also a choice of ghauts, the 'Regintollah' opposite Tolana, and the 'Kittingi' near Wadasaul, both are long and steep, but the latter is the least formidable of the two.

14. On the north the country is bounded partly by the Khond tract of Sirdarpur of Jeypore, and partly by Pedda Kimedy of Ganjam; on the east entirely by Pedda Kimedy; and on the south partly by Parla Kimedy, partly by Jeypore, and on the west by Jeypore. Some of the Saura villages at the head of the passes leading up from the Ganjam district acknowledge the 'Bissoyes' of Pedda Kimedy and Parla Kimedy, but all the rest of the tract, including Puttasinghi, is subordinate to Jeypore, though successive Rājahs of Jeypore have done little else beyond represssing the raids of these hillmen into the low country. There are some seventy or eighty villages in the tract, and savage as they are in many respects, there is ample evidence of patient and laborious husbandry among the people. The valleys are all terraced to catch and distribute the torrents that flow from the mountain sides; when the season is prosperous, their country is a perfect granary of paddy; while the mango, the tamarind, the sago palm and 'Ippa' trees* of their jungles furnish an unfailing supply of fruit, oil and liquor.

15. North of Gunapur, the Jeypore Rāj runs up in a wedge-like shape to a distance of seventy miles, between Kālahundy of the Central Provinces on the west, and Chinna Kimedi on the east, reaching very nearly 20° latitude. In the centre of this wedge-shaped area stands out the very remarkable mass of hills named "Neemgiris"

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* The Ippa tree (Bassia latifolia) or Muhooâ. "The products of this tree are of singular and general use; the flowers are of a nature very extraordinary, differing essentially from almost every other plant, not having in any respect the usual appearance of such, but rather resembling berries, falling spontaneously as they ripen. They are gathered and dried by a few days' exposure to the sun; when thus prepared, they very much resemble a dried grape both in taste and flavour. Either eaten raw or dressed, they afford a wholesome strengthening food, but they are often applied to a less laudable purpose; for, being fermented, they yield by distillation a strong spirit, which is sold so cheap, that an English pint of it may be purchased for a half penny. The fruit yields an oil, which so much resembles ghee, or clarified butter, that being cheaper, it is often mixed with that commodity, and used in victuals, burned in lamps, and applied extremely as a remedy for wounds and all cutaneous eruption."—Malcolm's Central India, ii, 47.

which rise to 5,000 feet,* quite separated by valleys of not more than 1,200 feet from the ranges of ghauts on west and east. The drainage from the Neemgiris and the neighbouring country flows directly in a south-east direction to the sea, forming the river at Calingapatam (the 'Vamsādhāra' from the bamboo (vamsa) growing on its banks) and that at Chicacole (the Nāgāvali.)

16. Exclusive of large tracts held by semi-independent Khonds, the upper portion is occupied by three powerful chiefs, one at Godairy, one at Bissemcuttack, and the third at Singapore, feudatories of Jeypore, while the lower tāluqs are managed by the Rājah of Jeypore directly. The Officers of the Meriah Agency indicated seven Khond Muttās as addicted to human sacrifice; they are noted in the margin. The first, *Sirdarpur*, consist of some twenty villages; the chief village lies twenty miles north-east of Gunapur; it is in a very wild part of the country, surrounded with lofty hills covered with dense jungle. The second, *Godairy*, has its chief village on the banks of the Vamsādhāra river. It was first visited by General Campbell some fifteen years ago, and finding it very central as well as tolerably healthy, he constructed a guard-house and a small bungalow for the occasional visits of an officer, with other conveniences. The country betweeen Godairy and Gunapur is perfectly open. The Godairy chief, Chaitan Deo, is a member of the Rājah's family; he holds this tāluq and that of Naorangpur on the east of the ghauts. The Godairy tāluq, comprising the four Muttās of Dippagudda, Navera, Jalanidhi and Burukudu, consists of 150 villages; seventy of these are in the occupation of Khonds, whose payments are nominal; his income from the rest comes to 5,850 Rupees a year in money besides twenty-one garce of grain. The villages are rented for three or five years to one of the principal ryots; and the renter, whoever he is, is always considered the Pātro or Majji (Headman) of the village, performing the duties without extra emoluments. The office is frequently held for generations by the same family, for there is a disposition not to disturb those once in, if it can be avoided. Each village too has its serf or vetty, but in very few cases is there any land attached to the office, which is remunerated by fees in grain by the general community.

Sirdarpur.
Godairy.
Bijipur.
Chandrappur.
Rayabiji.
Bissemcuttack.
Dūrgi.

* Height ascertained by Colonel Saxton.

Third, *Bijipur.* Soon after leaving Godiary, we ascend an inconsiderable ghaut, at the foot of which lies a fine valley about four miles long; after this the road is bad and heavy jungle to Ponkāla (nine miles) the first stage. From Ponkāla to Bijipur is almost one dense unbroken *Sál* jungle (nine miles). The Muttā consists of twelve villages and is included in the Godairy tāluq. There is a Pātro here, an Uriya peon, who superintends the villages; each village paying a trifling annual tribute to the Pātro, who again pays something to Chaitan Deo. Fourth, *Chandrapur.* After passing the village of Killidi, three miles from Bijipur, we ascend a steep and stony ghaut; it is followed by a plateau, a mile and a half long to the village of Chotragam, when an extensive valley is crossed, then the river 'Dimuru Noi,' a feeder of the Vamsādhāra, on the right bank of which stands Chandrapur. The village itself is a small Hindu colony. Some twenty-five years ago, the Jeypore Rājah sent one of his peons up here, with permission to cultivate free of rent as much ground as he cared to clear, and to take any tribute he could extract from the neighbouring Khonds. The man came up with a dozen adherents and their families, and the village is now a very thriving one; but nothing has been got from the Khonds, who continue in all their ancient independence. They acknowledge the Jeypore Rājah and respect his local representative; but they contribute nothing to the fisc, unless it be a few chickens and bunches of plantains at the Dasaharā. There are twelve villages here, and it was formerly a very troublesome Muttā. They had the audacity to turn out in great force and attack General Campbell's camp; but fifteen years have made a great change; they now come in willingly enough to visit the officers of Government when summoned by the Pātro for that purpose. Fifth.—*Rayabiji* lies in a south-west direction from the last, distance ten miles; the track is tolerably level, through a jungle in great part bamboo. Rayabiji is an important place as the centre of the most considerable of the Khond hill tracts of Jeypore. It comprises 106 purely Khond villages, divided into six Muttās. There are twelve other villages in the hands of Hindu Pātros, one Pātro to each Khond Muttā. Sixth.—*Bissemcuttack* is eighteen miles west of Rayabiji, is a direct line, but from the ranges of ghaut lying between, it is necessary to approach it by a bend round to the north, halting at Dongasurada and Kotraghur, both on the banks of the Vamsādhāra; the distance is twenty-five miles. The jungle is lighter; near Bissemcuttack the villages lie pretty closely together;

cultivation appears to be carried on with great industry, and several fine mango topes come into view. In fine, we have left the *Kotiya* or mountaineer Khonds behind us, and are now in the country of the *Deshya* or outer Khonds. The town of Bissemcuttack is the capital of the 'Tāt Rājah,' or the feudatory at the head of the military force of Jeypore. The family has been here for seven or eight generations; the condition of feudal service is now commuted into an annual payment of 5,000 Rupees. By caste, the Tāt Rājah is a Srishti Karnam, a race which in this part of the country is extremely warlike, though in Rajahmundry and even in the lower tāluqs of Vizagapatam, they are known only as good accountants and bustling traders. He is a man of good address; he reads and writes Urya and speaks fluently in Telugu. His fort is a tumble-down construction of mud. The town contains some 400 houses, and is supplied with artizans of all kinds. The martial element is very perceptible amongst the town's-people. Every third man is one of the Rājah's servants and swaggers about with a sword. In the centre of the town is a good sized gymnasium, where these fellows wrestle and box and perform feats of "Khusrut" generally. The country is divided into eight Muttās comprising 149 villages, as noted in the margin. With but few exceptions, the village communities are entirely Khond, but there are but eighteen *Kotiya* Khond villages, and these all lie in the Ambodala Muttā. All these villages pay a certain māmúl sum of money to their respective Pātros, who are invariably renters under the Zamindar. Besides this, each village contributes a sheep, and each householder a Rupee at Dasahara to the Rājah direct. At the head of each Muttā is a Pātro, responsible for the whole. He has lands conditioned for feudal service; and is expected to pay his respects to the Tāt Rājah once a year with his peons, when he presents a Nuzzur, and gets a cloth in return. The produce of the tāluq includes paddy, turmeric, oil seeeds of all kinds, tobacco and sugar-cane. The last is grown by a race of thrifty Urya cultivators, called 'Māli.' The jaggery, together with grain and oil seeds, is sent as far as Pārvatipur and even Bobbili to the south, or rather Banyans and Urya Brahmins come from thence and export it on pack bullocks. In the same way tobacco is exported to the Nagpore country. A great deal of business is done by barter. The Nagporeans bring iron; and the

1.	Kanakaladi	24
2.	Jigada	24
3.	Sogata	8
4.	Kojiri	6
5.	Ambodalu	33
6.	Bhangoda	32
7.	Jagdalpur	16
8.	Kutragoda	10

southerners, cloths and salt. A measure of salt will here fetch five measures of produce. Seventh.—*Dūrgi*. This a small Muttā of thirty-six villages, twenty-six of these, Khond. The country, however, contains no *Kotiya* Khonds, and in other respects the remarks made on the Bissemcuttack tāluq are applicable to this. It is presided over by an Urya Rājput, the hereditary Pātro; he pays a moderate tribute to the Jeypore Rājah. The villages being so few, he looks after them all himself, each village making up the customary sum without the intervention of a renter. Dūrgi is fourteen miles south of Bissemcuttack. There is a track from Dūrgi to Godairy, through Dippagudda, about nineteen miles, but it lies through a series of very bad ghauts and heavy forest. From Dūrgi to Gunapur direct it is twenty-seven miles through Rāmanaguda; road often stony with some bamboo jungle. The heights of the foregoing places above the level of the sea is as follows :—Gunapur 276 feet; Rāmanaguda, 725; Dūrgi, 1,315; Dippagudda, 603; Godairy, 341; Ponkāla, 791; Bijipur, 1,123; Chandrappur, 1,028; Rayabiji, 838; Dongasurada 819; Kotraghur, 933; Bissemcuttack, 1,123. These were noted by Captain Tennant, Deputy Inspector General of Police, with an Aneroid, in his tour with the Governor's Agent in 1863-64; but the heights of the surrounding mountains, as recorded by the Survey Officers, go up to 5000 feet.

Sirdarpur	3,065	Peaks of the Neemgiris	3,096
Kuttak (near Chandrappur)	3,728	„	4,161
Bamani (near Rayabiji)	2,488	„	4,379
Damnee (near Dūrgi)	3,895	„	4,972

17. In another section of this Manual, a particular description of Khond usages will be found, together with some account of the operations of the late Special Agency for the suppression of human sacrifices. We will now therefore pass on to the Rāyagaḍḍa tāluq, which lies to the west of the tract we have just traversed.

18. *Singapore* may be reached from Bissemcuttack through the Pāpekonna Kannama, a gorge in the Neemgiri range; distance twenty-one miles. The town is surrounded on three sides by the river Nāgāvali, and is entirely shut out from view by a dense jungle of bamboo. It is the residence of a 'Rājah,' a relative of the Jeypore Chief. Like other feudatories, he has heretofore held on condition of keeping up a large force of armed peons, but this service is now commuted into a yearly payment of 5,000 Rupees. Here, as in the

Bissemcuttack tāluq, the great bulk of the population is Khond, but still further removed from barbarism. There are 105 Khond villages, six of Mālis, and seven of other Uryas, besides eight held free by Brahmins, and thirty-three rated as Mōkhāsas. The Revenue system is much the same as in Bissemcuttack. 'Meriah' practices are never known to have prevailed amongst the Singapore Khonds. This is admitted by the officers of the late Special Agency. Indeed, the aspect of this valley is in all respects of a highly promising character. It is a favorite route of Brinjarries from Nagpore, owing to the open level nature of the country.

19. *Rāyagadda* is nearly thirty miles from Singapore. Here too the population is almost entirely Khond, and a more industrious people it would be impossible to meet with. The place itself is a thriving village, being the emporium of the local trade. Five generations ago it was the capital of the Jeypore Rājah, Biswanāth Deo, who built an enormous mud fort here, the ruins of which are still visible. He was a very great potentate, and in emulation of the god Krishna, thought proper to marry one hundred and sixteen wives. The site of the self-immolation of these ladies, who ascended the funeral pyre in a body on the occurrence of his death, is still pointed out. From Rāyagadda to Pārvatipur, the frontier town of the 'plain' portion of the Vizagapatam district, is thirty-three miles south.

20. There are five principal Passes over the chain of the ghauts into the plateau beyond :—

From Pārvatipur,	by the Bijaya ghaut.
" "	by the Lakshmipuram ghaut.
From Sālūr,	by the Pānchipenta ghaut.
From Kāsipur,	by the Rāyavalasa ghaut.
From Mādgole,	by the Tātaparty ghaut.

21. The compiler has travelled by all these routes, as well as by Pass from Rāyagadda due west, and over the Golgondah hills into Malkágiri tāluq of Jeypore. The Rāyagadda route he took in his first tour; in all his subsequent ones, the Quarter Master General has obligingly lent him the services of a Naick and two Lascars with a Perambulator. He has thus been able to record the exact distances; these, with a few brief remarks descriptive of the routes, have been annually tabulated for the use of the District Officers. The head of the Pass generally rises to 3,000 feet, the ascent being 1

in 20. "From* the summits of these Passes to the level of the plateau are slopes on an average of 350 feet in perpendicular height, and little less steep than the opposite ascent. The plateau has a tolerably gentle fall to the westward, and is terminated abruptly by a range of steep hills which sever it from the plain country of Jeypore, and through which to the same are several Passes averaging 700 feet in height. The plateau is extremely undulating and broken up by numerous longitudinal and transverse valleys, the several directions of which are respectively at right angles and parallel to the bounding chain of hills. The hills generally recede in height as we proceed westward, and are comparatively bare or covered with low jungle. The soil commonly met with on the plateau is red, containing often, indeed generally, a large admixture of gravel and admirably adapted for road-making. In many places a red indurated clay is observed, which strongly resembles laterite, except that it does not seem of so cellular a structure. In the bottoms of the valleys the soil is in a great measure black cotton, the most fertile and best suited for wet cultivation. The red soil seems however to be more favorable to the growth of trees both fruit-bearing and otherwise, of which the most commonly met with, the mango and jack, grow most luxuriantly and without any artificial irrigation." There are numerous villages, and considerable cultivation is carried on; the water-courses being everywhere terraced for the growth of paddy. There are a few Uryas, but the bulk of the population belongs to a branch of the same family as the Khond; this is the case all over Jeypore. They call themselves "Prajas" or subjects, wherever by the invasion of Hindu conquerors they have lost their distinctive character as an independent race. Within this plateau the rivers Saveri (called at Jeypore the 'Kotah') and Siléru take their rise; they fall through the western wall of the plateau into the Malkágiri tāluq of Jeypore; at Moat the frontier village to the south-west, they join their waters, which then flow into the Godāvari, twenty-five miles distant, at Konarem opposite Rudramkollah in the Hyderabad country. At the head of the Madgole and Panchipenta ghauts are small tracts belonging to the Zamindaries so named; they are retained under the agency and subordinated with the rest of the plateau to the Sub-Magistracies of Aurada and Mahadeoputti respectively. The Jeypore villages

* Captain Vertue, R. E.

under Aurada are 297 in number; those under Mahadeoputti, 243. The revenue derived from the whole by the Rājah is set down at 20,000 Rupees.

22. The town of Jeypore lies seven miles north of the northern wall of the plateau. It has neither manufacture nor trade and is of importance only as the residence of the Rājah and the head-quarters of the Assistant Agent and the Superintendent of Police. North of the town, the Jeypore Rāj extends about 100 miles. The country comprises the Kotapad tāluqs so long claimed by Bustar,* and Naorangpur. The level of the tract is about 2,000 feet; the soil generally black; so much of it as lies near the Indrawatti river, which, rising in Thooamool, flows for fifty miles through Jeypore in its course to the Godāvari, is as fine a country as one would desire to see, being one sheet of paddy-fields (unirrigated) with patches of sugar-cane, wheat, and Bengal gram; but to the north of the Indrawatti it is jungle or Sál forest, and is very sparsely inhabited. There is a Sub-Magistrate at Jeypore, and another at Naorangpur. The jurisdiction of the first includes the Malkágiri tāluq and is very extensive, comprising 790 villages, but the Assistant Agent is for a great part of the year at Jeypore, and takes direct cognizance of all serious cases. The jurisdiction of the Naorangpur Sub-Magistrate includes 223 villages. The revenue derived by the Rājah of Jeypore from the whole is about 30,000 Rupees. The fertile tāluq of Naorangpur is the appanage of his uncle, Chaitan Deo.

23. South-west of the town of Jeypore, comes, first, the Ràmgiri tāluq, divided off from the Malkágiri tāluq by a lofty range of hills, called the Tulasi Dungiri, which is carried across the river Saveri, and stretches far into Bustar. Crossing from the Rámgiri to the Malkágiri tāluq, we descend a long ghaut 1,200 feet and upwards, the country gradually falling still further towards the Godāvari. The south-west boundary of Jeypore, as already observed, is the village of Moat, at the confluence of the rivers Saveri and Siléru, thirty miles from the Godāvari. The distance from Jeypore to Moat is 160 miles, and the town of Malkágiri is about half way.

24. As far south as Malkágiri, the country is covered with a dense forest of Sál, which after that is seldom met with. The prevailing trees are—the Nalla* Maddi and Tella Maddi, and occasional

* Terminali tomentosa, and glabra.

* See Chapter VII, Section I, Jeypore.

specimens of the Teak, with every where, an undergrowth of tall rank grass.

25. There are some 225 villages in the Malkágiri tāluq. The Chiefs and their immediate retainers are Uryas, but the people are principally Koyis and Khonds, with a mixture of Prajas (the common laboring class of Jeypore) and Telugus. The Koyis bear the strongest resemblance to the Khonds of the Gunapur highlands; the Khonds, both from their appearance and language, are clearly a distinct tribe. The manners and customs of all are pretty much the same. No Brahmins ever penetrated into the country. Each village has a Zanni or priest, who is generally brother to the Naick or headman, and at seed-time and harvest, at births, deaths, and marriages, he conducts the worship of the village goddess, propitiating her with the sacrifice of a fowl or a kid, which is followed by a general feast. There is little or no money in the country; every thing is bartered. The staple cultivation is rice; there is neither sugar-cane nor wheat. Tobacco in small patches is seen occasionally, and a beginning is being made with oil seeds. A good deal of the rice is carried westwards; cattle are exported, and the wilder tribes trade in the same way with dammer, honey and wax. The return load is generally salt and cloths; there are no weavers in the country, nor is cotton grown.

26. The tāluq abounds with every kind of game, bison, elk, &c., and by consequence, beasts of prey abound also. Every man goes about armed, with bows and arrows or a hatchet; but on the whole it is a peaceable and tractable population. The prevalence of Meriah, or human sacrifices, within the memory of living men, the people uniformly deny, but the officers of the late Meriah Agency, writing in 1855, received information, which they credited, that four children were, up to that year, annually sacrificed, at the doors of the Malkágiri fort, besides other sacrifices triennially, in the outlying districts! The only description of offences which have come to our notice at present consists of cases of extortion committed by the leading Urya Chiefs, and of homicides committed in a state of intoxication. There is a good deal of drunkenness among the people, the wild sago palm and the berry of the Ippa or Mhowa tree (which grows everywhere) both affording a very strong liquor. Indeed, throughout the month of March, when this berry ripens, the whole male population continues helplessly drunk. Captain Basevi of the

Grand Trigonometrical Survey, passed through village after village in March 1863, without meeting with a man sober enough to answer a single question. The women do not appear to join in this debauchery.

27. As to the HISTORY OF MALKÁGIRI, it appears to be that "very extensive tract to the southward, alluded to by Mr. Oram "in his Report on Jeypore, A.D. 1784, printed in the Precis of Jey-"pore papers. He describes it from hearsay as inhabited by a rude "and barbarous people, who make the Rajah presents at the Dasahara, "owe him Military service, and are devotedly attached to him, but "over whom he has no real authority." In fact, in process of time, from its distance from the capital, its difficulty of access, and the disturbed state in which the Jeypore Rāj was kept by the violence of contending factions, the Ameens, deputed to the charge of this outlying tract, seem to have made themselves very nearly independent. The office was transmitted from father to son, under the title of 'Tāt Rāj,' and the tribute payable to Jeypore was never changed, standing always at 750 Rupees. The last Tāt Rāj, Paramánando, died without male issue thirty years ago. He was succeeded by one Bhávamma, his twin-brother's widow. This lady carried on the management by a Dewan Dási Ráz, a relative, for twelve or thirteen years, quietly enough, Dási Ráz being a capable man, and able to hold his own against all intriguers. At the death of Dási Ráz, his son Yerram Ràz, became Dewan. He was overthrown in a pitched battle with the adverse faction; but, ultimately procuring the aid of a party of Robillas from the Hyderabad country, he regained the upper hand, and signalized his victory by cutting off the noses of four of his principal enemies. Amerced of these features, these four men fled the country, and found their way down to the Governor's Agent (Mr. Reade), who happened to be on duty at Nursipatam. Mr. Reade sent up a party of the old Sibbundy; Yerram Ráz was arrested, brought to trial, and sentenced to transportation for life; but he died suddenly in Jail at Vizagapatam (A.D. 1859.)

28. This event was shortly followed by the death of the Tát Ránee, Bhávamma; she left a daughter, Bangára Dévi; but the real auothrity vested in one Sanyási Pātro, an illegitimate member of the family, a very turbulent character. He not only withheld all tribute from Jeypore, but continued, in spite of all our warnings, to levy Mohturfa and Sayer duties. He extorted four Annas on every

pack bullock entering the country; and a definite complaint having been laid against him by a Brinjarry trader before the Assistant Agent at Jeypore, that officer sent Inspector Smith with a warrant for his apprehension. He came quietly enough, and was sentenced to fifteen months' imprisonment and fine. The Rājah of Jeypore then placed a man of his own in charge.

29. Malkágiri has always had the credit of having a considerable TEAK FOREST. The traveller sees isolated specimens only, though sufficient in number and appearance to show that the tree would thrive excellently well.

30. THE SAVERI, after its passage through the "Tulasi Dungiri" Range, becomes the boundary line of Jeypore and Bustar, except that the Sálmi tāluq, on the right bank of the river, belongs to the former. Mr. Tuke went 132 miles up its banks, and has given a detailed description of his expedition. He pronounces it navigable in certain monsoon months, as far as the twenty-fifth mile, or shortly below the confluence of the Siléru; but from the perfect chaos of current and shoals above that distance, "the river certainly is not navigable at any time of the year for boats." From the twenty-fifth mile, timber is taken down pretty constantly, but very little, and that with the greatest possible difficulty, from places higher up the river. Mr. Tuke had no levelling instruments with him, but Captain Basevi has given us the following information:—"In the upper "country between Kottah and the hills, the stream is sluggish, but "between Tsunkom and the Godâveri, the river falls nearly 450 feet. "Nearly the whole of this occurs in the first fifty miles between "Tsunkom and Pettah. The river falls 100 feet between Tsunkom "and Jerapilli, a distance of not more than fourteen miles. Below "Pettah its velocity does not exceed three and a half miles an hour, "the fall is something less than nine inches per mile, but the bed "is much obstructed with rocks." From Tsunkom to the confluence of the Siléru, the same officer records the average width, 100 yards; while below that it widens out 200 yards, with very high banks, at one place fifty feet above the river. The Siléru, which we cross at Kondakamru, appears to be no less unfavorable to navigation than the Saveri is described to be.

31. GOLGONDA HILLS.—The old boundary of Jeypore is the Siléru river; the Kondakamru tāluq was afterwards added by conquest. A few miles from Kondakamru, the Golgonda country com-

mences, and at Darakonda we ascend a succession of passes, and once more reach the great undulating plateau lying to the west of the great chain of ghauts. From Malkágiri to Darakonda, thirty-two miles, the rise is from 669 feet to 1,083. The pass commences at Darakonda; and in two miles, two furlongs, we ascend to a level of 2,709 feet. From Darakonda to Nursipatam, the residence of the Principal Assistant, the distance is fifty-five miles. The names of the ten hill Muttās and the sums for which they are leased out to the hereditary Mokhasadars is given in the margin. The amount in each case is that of the ancient "Gudikattu Daul," or assessed area. For the history of the tāluq, vide Chap. III, Section 14. The hills are covered with dense jungle; in 1865 the Agent reported that it was highly expedient they should be placed under the Conservator of Forests, in view to the preservation and growth of the more valuable specimens of timber. The burning and felling of forests is carried on so recklessly in all the hill Zamindaries, that it becomes all the more necessary to protect and utilize what is our own. A small experimental establishment has been accordingly sanctioned. The number of the hill villages is 253; some of them are of considerable size. Amongst other productions of these hills is a particularly sweet orange. The trees are in full bearing about January; the owners farm out the groves to people of the Chuckler caste from Nursipatam, who export the fruit to the low country.

	RS.
1. Dutsarti	1,200
2. Makaram	500
3. Koyùr	400
5. Gùdem with Darakonda	357
5. Lammasingi	250
6. Antàda Kottapilli	130
7. Guditur	80
8. Lótugadda	30
9. Chittempàdu	30
10. Bandivalsa	20

32. A short account of the progress made in ROADS AND JUNGLE-CLEARING in the hills will conclude this section. When it was determined that the Governor's Agent should take up the administration of Jeypore, it became necessary to improve one or other of the lines of ghaut between that country and the coast; the Rayavalasa ghaut leading up from Kasipuram was selected, and it was decided to carry the road right over Galikonda, an isolated range of mountains towering over Rayavalasa to the west, and at that time in great favor as a proposed sanitarium. The line from Kasipuram over Galikonda to the head of the (Pettah) ghaut, twelve miles short of the town of Jeypore, was first traced by the old Sibbundy Force under Lieutenants Dobree and Gordon, and then improved by a Company of Sappers, under Lieutenant Irvine, who further con-

structed a portion of the trace, marked out by Captain Shaw Stewart, down the Pettah ghaut, when in February 1863, owing to great sickness and mortality amongst the Sappers, the Government recalled them. Nothing more was done to the line, till February 1864; the Government then sanctioned a sum of Rupees 12,500, when Lieutenant Smith, Assistant Agent, took the work in hand; and in a few months fifty-six miles south from the town of Jeypore had been roughly bridged, drained, and formed into an excellent bullock track, and the difficulties of the Pettah ghaut, four miles in length, had been overcome. The expenditure was 11,000 Rupees, the balance having lapsed at the close of the official year 1863-64. The line was given out on contract to the headmen in the vicinity, with such marked success as to dispel all doubt of the future working of similar undertakings in Jeypore under the same supervision. During 1864-65, no grant was made for this road; but Rupees 5,000 have been allowed for expenditure during 1866-67.

33. In 1863-64, Rupees 2,000 were assigned for JUNGLE-CLEARING, and expended in opening out a track of from thirty-five to forty feet in breadth through the Khond hills. In 1864-65 no money for this purpose was supplied, but with 700 Rupees obtained from the Local Funds, the Agent managed to clear 102 miles in the Golgonda hills, the Police of which was taken up in March 1864. In 1865-66 the sum allowed was 5,000 Rupees; of this 500 Rupees were expended in smoothing down a short but very stiff ghaut near the village of Rāyagaḍḍa. Some years ago the Department Public Works constructed a bullock track from Pārvatipur to Rāyagaḍḍa; the present improvement removes the principal obstacle to traffic between the two places, by carts. Rupees 1,500 were spent in clearing about 150 additional miles in the Golgonda hills and in going over the previous clearings. These roads now connect all the Police stations with one another. Under the Principal Assistant's directions, this grant was worked by the Tahsildar of Golgonda, through the agency of the villagers through whose limits the line passes; when there is no cultivation going on, they are glad to be so employed in their own immediate neighbourhood. The rest of the grant, 3,000 Rupees, was expended under Lieutenant Smith, Assistant Agent, in opening out a road from Mahadeoputti, on the upper plateau of the Jeypore country, to Cheptambo, on the lower. The old Brinjarry route over the ghaut passed over some very rocky ground, going

straight over the spurs of hills and crossing the 'Tellingoni' river no less than seven times. The new trace avoids these difficulties. It has an average descent of about 1 in 20, and is from five to eight yards wide all the way. It is ten miles, seventy-six yards in length, and has five strong wooden bridges, and four drains, while the banks of four large, and two small nullahs have been sloped down. There were 2,010 yards of cutting from the slope of hills, 1,360 yards of stone wall revetment work, 1,510 yards of rocky ground, off which stone had to be dug out and removed. The road is well gravelled throughout. Towards the close of 1865-66, the Government granted another sum of 5,000 Rupees for the special purpose of opening out the Saura hills; this money is in course of expenditure. For 1866-67, Rupees 10,000 have been assigned.

SECTION III.*—SEA COAST AND SEA PORTS.

The sea-coast of the Vizagapatam district, measured in a direct line from Tuni of the Godāvari district on the south, to the right bank of the Chicacole river as it disembogues at Maphuz Bunder on the north, extends about 110 miles. The following description of the coast and ports has been compiled for this Manual by Captain W. L. Pascal, Master Attendant at Vizagapatam; It begins from the south.

PENTACOTTA.

Pentacotta, a small sea-port in latitude 17°, 19′ north longitude, 82° 35′ 30″ east, bears from Cocanada nearly north-east, distant about thirty-one miles. The land between this and Cocanada is low and interspersed with sandy hillocks. It has an open roadstead, and during the south-west monsoon, towards which quarter it is more exposed than to the north-east, a heavy sea rolls in and the surf on the beach is very rough. Moreover, as the river or backwater is closed for ten months out of the year, the shipments on the beach are attended with great delay and risk; hence the trade of the port during the south-west monsoon is rather slack. But during the north-east monsoon the exports are great; Pentacotta being nearly surrounded with some very rich and fertile villages, the produce of which is during the south-west monsoon, generally taken away to Cocanada for shipment.

* Communicated by Captain W. L. Pascal, Master Attendant, Vizagapatam.

Pentacotta may be easily known by two little conical hills inland. They are some three miles apart and bear nearly east and west of each other and are called the "Tuni Hills," but this is a mistake, as they are in Mungavaram and not in Tuni. There is a large pucka-building on the beach, and the best anchorage at Pentacotta is in seven fathoms, about a mile off shore, with the pucka-building bearing about N. W. ¾ N. to N. W. by N. and the easternmost conical hill about N. ½ W. to N. W. by N.

POLARAM.

From Pentacotta to Polaram the coast runs about north-east by east distance about fourteen miles. Polaram may be known by a rock near the sea-side called the "Quoin" rock on which a bungalow stands. The trade of this port was so insignificant that on the 10th of December 1863, the Government abolished it as a shipping port.

WATTÂDA.

From Polaram to Wattāda the coast lies about east north-east; distance about a league and a quarter. From Wattāda the coast of Orissa is said to commence, extending as far as the river Hooghly; and the chain of hills or highlands begins from this place, stretching along the margin of the sea as far as Ganjam. Wattāda was formerly a small shipping port, and is in latitude 17° 26′ north longitude, 82° 52′ east. It is easily recognised by a large bluff-hill on the margin of the sea, to the southward of which there is a smaller one, on which there is a dismantled Travellers' Bungalow with its out-houses. The river here runs between these two hills and admits of vessels of no more than fifty or sixty tons entering. But as the trade here was of little or no consequence, this port also was abolished with that of Polaram.

PUDIMADAKA.

Pudimadaka in latitude 17° 30″ north, and longitude 83° 00′ east, lies north-east by east, distant three leagues from Wattāda. It has a small bay, and is at present a shipping port. It has a conspicuous land-mark called the Pillar-Rock, which no Mariner can mistake. This rock is in about five fathoms of water to the southward of the port, and between this and the shore there is a ledge of rocks which serves the purpose of a breakwater, so that vessels during the height of the south-west monsoon or in heavy weather may load and un-

load there, whereas at other ports on this coast (Cocanada excepted) they would be unable to maintain their communication with the shore. In fact it may be said with safety that Pudimadaka is one of the safest sea-ports on the coast of Orissa. This port could be brought to some note, were there proper branch roads leading to it.

The proper anchorage is in six fathoms of water about a mile off shore. Pillar-rock bearing about S. S. W. ½ W. to S. W. by S. godowns on shore W. ½ N. to W. by. N. But during the strength of the north-east monsoon or during the months of October and November, they should lie a little further out in about seven fathoms to give the pillar a wide berth, in case of parting or being compelled to stand to sea.

PIGEON ISLAND.

This island, so called from the number of pigeons that roost and breed on it, bears from Wattāda about north-east by east half east; distance about seven or eight leagues. It is situated close to the mainland and is not discernible unless you burrow quite close to the shore. The coast opposite this island has a barren and sandy appearance, by which one is enabled to distinguish it at a moderate distance.

VIZAGAPATAM.

In giving a description of Vizagapatam too much cannot be said of the grandeur of the natural features by which it is distinguished. The scenery is beautiful, and the buildings in the Fort with those on the hills and along the beach are highly picturesque.

Vizagapatam is one of the principal sea-ports on the coast of Orissa, and is situated in latitude 17° 42′ half north, and longitude 83° 26′ east, and is distant about ten leagues north-east half east from Wattāda. The coast between them is slightly convex with middling high land near the sea, and safe to approach to ten or twelve fathoms or within about two miles off shore.

Vizagapatam is very easily recognised by that conspicuous headland or promontory called the "Dolphin's Nose," on the summit of which stand the remains of an old castle with a flag-staff in its centre. At the northern part of the foot of this hill are the ruins of an old battery, to the eastward of which there is a cave which is said to run some miles inland, but owing to its being infested

with bats, frogs, snakes, and such like vermin, it has not been diligently explored.

The best anchorage in Vizagapatam roads is with the following bearings: castle on the Dolphine Nose, S. W. ½ W. to S. S. W. Sugar Loaf Hill from N.E. ½ N. to N.N.E. Mosque on Doorgah hill from W. by N. to W.N.W. or the two mosques in one. Fort flag-staff from N.W. to W.N.W. with the mouth of the river open. Depth of water six and a half to eight fathoms. These bearings will answer in either monsoon.

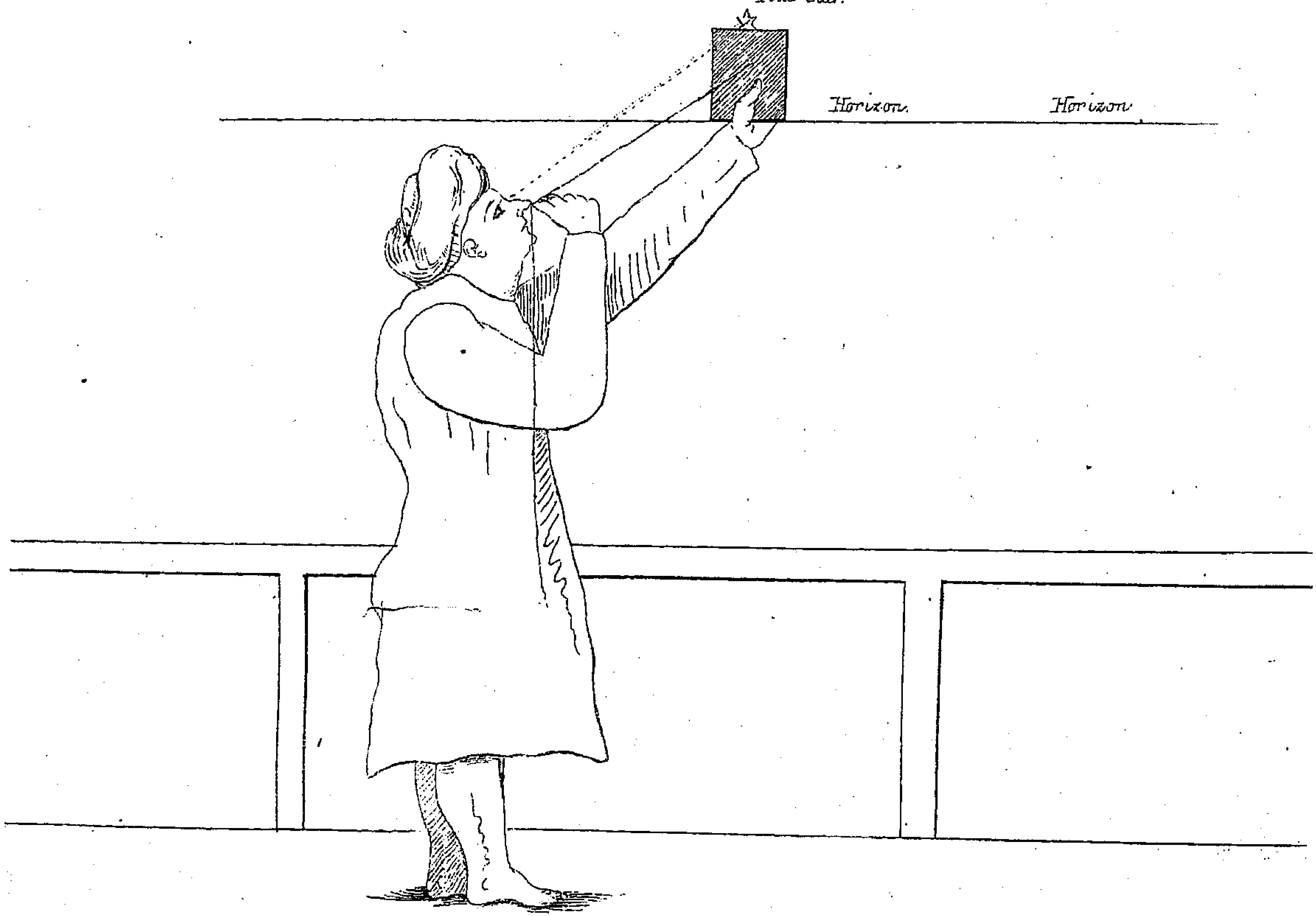
Between the Dolphin's Nose and the Fort or town of Vizagapatam runs the river which is deep enough to admit vessels of 250 to 300 tons only, during spring tides, owing to the impediment of the Bar. If this were removed, it would be a great advantage to the shipping, as they could then come in and land or discharge cargo in the river. The cost of the work would be about 50,000 Rupees. There are about thirty Native craft belonging to this port, measuring from 50 to 250 tons. These vessels go to sea eight months in the year, viz., from September to April, which period is considered fine weather, and they are laid up in dock the other four months, repairing, as they are totally unable to contend with the south-west monsoon which then prevails with all its force.

During the eight months that they are at sea, the smaller craft are kept on the coast and the larger ones sent over to the eastward; these latter are navigated by Mahomedan "Mālims" who make use of the Quadrant and dead reckoning; while the smaller craft are handled by Hindoo "Syrangs," who avail themselves of the land and sea breeze in running up and down the coast, except during the months of March and April, when they are obliged to get a few degrees off the land to make their southing.

The Docks here are about a mile and a half up the river and are similar to those on the coast generally (mud,) but the stratum here being of a more substantial nature, the docking operations are very much facilitated.

We may insert in this place a brief notice of some contrivances practised by the Native Mariners of the Coromandel Coast, in navigating, sailing and repairing their vessels. We extract it from page 101, in No. 37, Madras Journal of Literature and Science, 1850. It was contributed by Captain Congreve of the Artillery.

Method of using the Instrument



No. 1.—*Description of an Instrument used by them for finding their latitudinal position of the Coast.*

The principle of this simple though ingenious instrument, the only one, I apprehend, used by the Native Mariners of these ports for ascertaining their latitude when out of soundings, is as follows. A piece of thin board, oblong in shape, three inches long by one and a half wide, is furnished with a string suspended from its centre, eighteen inches long. A number of knots are made in this string, indicative of certain previously observed latitudes; in other words, coinciding with the positions of certain well known places on the coast. The position of these knots is obtained in the following manner. The observer elevates the board in his left hand, its longest side being upwards, and draws it backwards and forwards in front of his eye until its upright length exactly corresponds with, or covers the space included between the polar star and the horizon. With his right hand he next catches hold of the string and brings it to his nose, he makes a knot at the point where it touches that feature; and if he at the time be abreast of Point Palmiras, an undeviating index is afforded, which will in future show him when he is off that point, the north star's elevation being always fixed, and therefore all the parts of the triangle formed by his line of sight, the string, and the distance between the polar star and the horizon or the length of the board, equally as constant. To make the thing as clear as possible, suppose the observer find when out at sea, that the knot which measured the former coincidence of his position with Point Palmiras, again impinges on his nose, he is satisfied, on this occasion, he is in the same latitudinal line, as he was on that, or that he is off Point Palmiras.

He makes similar observations at, and a knot is fixed opposite each conspicuous place, on the length of the string, as far as Dondra Head in Ceylon generally. Thus by a simple observation at any future time the Mariner is enabled to ascertain his position with sufficient accuracy for his purposes, anywhere on the coast between Calcutta and the south point of Ceylon.

No. 2.—*To ascertain the rate of Sailing.*

By previous practice the native sailor knows his rate of walking; in other words he has instructed himself to tell how many miles an hour he is walking, at different degrees of celerity. He throws a

piece of wood overboard forwards, and walks aft, keeping pace with the wood floating past, then he remembers his rate of walking, to which the progress of the vessel must necessarily be equal.

No. 3.—*To ascertain the direction of the Current.*

This is performed by throwing into the sea during the prevalence of a calm, a ball of ashes kneaded together by water. As it slowly sinks it separates, leaving a long broad tail, like a comet's, behind it, which is wafted away in the run of the current, making a line of direction apparent to an observer standing a little over the surface.

No. 4.—*Description, &c., of the Mud Docks.*

In the first instance, when a ship is to be docked, she is floated into a basin direct from the sea or inlet; then the entrance is closed. The basin is surrounded by a high mud bank which forms it. The level of the water in the basin upon which the vessel now floats is raised by scraping the mud from the banks into the basin, levelling it at the bottom of the water, and so raising the bottom of the basin which must of consequence elevate its contained water. This process is carried on until the ship is considerably higher than the level of the contiguous sea or inlet, the water is then suffered to run off, two beams are placed transversely under the ship, stem and stern, resting on the new and exposed bottom of the basin. Perpendicular shores are then put to her, and the earth levelled until she is on the same plane as the adjoining ground.

No. 5.—*Undocking the Ship from her elevated position.*

Four sets of cables are used, each one is coiled into the shape of a solid cone, one fake or coil not touching the one beneath it, soft mud and sand being interposed between each layer as well as smeared all over it. One cone is placed under the starboard bulge forward, and another under the same bulge aft, a third and fourth correspond in position on the larboard side; thus the four solid cones of rope support the ship. She is now gradually lowered by withdrawing from the base of each cone simultaneously a coil or fake, by which the four cones bodily subside, and the vessel along with them, resting as she does upon them. It might be conjectured that by removing the lower coil the superstructure would tumble down, but this is obviated by the solidity of the mass, each layer consisting of a solid flap coil of rope, one circle round within another.

BIMLIPATAM.

This port is in latitude 17°, 53′, N., and longitude 87°, 26′, E., and bears N.E. about five and a half leagues from Vizagapatam. The coast between them is very bold, having fifteen to sixteen fathoms within two or three miles off the shore. About four and a half miles north-east of Vizagapatam is Waltair point, on which an upper roomed bungalow is built; and about a cable's length to the southward stands the boundary pillar of the northern limits of the port of Vizagapatam. "Sugar Loaf Hill," that remarkable land mark which affords an infallible guide to ships making either of the ports of Vizagapatam or Bimlipatam, is about three or four miles to the north-east of Waltair point. Between them there is a fine bay called "Lawson's Bay." In this bay the ship "Nile" grounded some fourteen years ago; she eventually got off, but not before throwing overboard a great quantity of her cargo, and receiving assistance from Vizagapatam.

North-east of the "Sugar Loaf" is another bay called by the Natives "Oopada Muddaka." This is a magnificent bay, and would be a fine place to resort to in heavy weather, but it does not appear to be properly known.

The best anchorage in the roads of Bimlipatam is with the following bearing; Pagoda on the Hill of Bimlipatam from W. by S. to W.S.W.; "Sugar Loaf Hill," from S.W. to S.W. by S.; Flag Staff, W. to W. by S.

The river of Bimlipatam will not admit of vessels of more than fifty or sixty tons entering, and that only during certains seasons of the year. During the remaining period, the bar is silted up and boats then have to load and unload on the beach.

Bimlipatam of late has become a port of considerable trade, both as regards export and import, and it is frequented by British and Foreign vessels of very large tonnage. The exports to Marseilles are greater than at any other port on the coast, and the revenue of the place has increased materially.

KONÂDAH AND THE SANTAPILLY LIGHT.

From Bimlipatam the coast trends about N.E. ½ N. to Konādah point. Two miles to the northward of Konādah point stands the hamlet of Konādah, and between them there is a Bungalow, called the Konādah Bungalow in the Chart.

The anchorage here for native vessels is in about five and a half fathoms of water; but the port is seldom or ever visited by British vessels, and the trade of the place is consequently diverted to Bimlipatam.

Four or five miles north-east of the village of Konādah is the Santapilly Light, which is exhibited on the summit of a little hill. This light has been exhibited there since 1847. It was put up at the recommendation of the late Captain Biden, Master Attendant at Madras, who came up to survey the Santapilly rocks in September 1846, and on his return thence, he strongly urged the absolute necessity of a light being placed on one of the Santapilly or Konādah hills, and it was accordingly sanctioned by Government. The light has been a great boon to the merchant services more particularly to vessels making the port of Bimlipatam.

SANTAPILLY ROCKS.

The position of these rocks has been correctly ascertained; they are situated in latitude 17°, 59′, 30″, N., and longitude 83°, 47′, 30″, E., and bear about S.E. ½ E. from the Light House; distant about six miles. As they are right in the track of vessels going up and down the coast, and present no indication of danger during fine weather and are not visible until you find yourself nearly on them, they comprise one of the most dangerous reefs within the whole seaboard of this Presidency. But the light by night and the Santapilly peak by day, with the lead and good look out will always guide a ship clear of them. However in thick squally weather, when no proper land mark or light is visible, it becomes absolutely necessary to stand in with the coast in the vicinity of these rocks, with great care and attention; they should not be approached from the eastward under seventeen or eighteen fathoms.

There is a safe channel between these rocks and the main-land for ships and vessels of all classes with sounding of five fathoms within a mile of the coast and of nine fathoms within half a mile of the rocks, affording a clear space of about four miles in breadth, quite sufficient for a ship to work through with safety.

We know of only two instances of vessels having grounded on these rocks since the light has been exhibited on the Konādah hill; viz., the British Ship "Alfred," belonging to Messrs. Green, and the French Ship "Madras," belonging to Pasteur Freres of Marseilles; and the very circumstance of these vessels having floated off imm-

diately after having taken the rocks, renders it certain that these reefs are steep, too, on all sides, and cannot be approached with too much caution.

CHICACOLE RIVER.

This river, whose right bank is the northern limit or boundary of the Vizagapatam seaboard, is in latitude 18°, 12′, N. It bears from Konādah point N.E. ¼ E., distant six to six and a half leagues. The coast between them is high and may be approached with safety to eleven or twelve fathoms, about two or three miles off shore. There are two little ports between them; the one to the southward is called Cotapalium, and the other to the northward Cooppily, but as these ports are never visited by vessels and are of no consequence whatever, we shall say nothing regarding them.

SECTION IV.—GEOLOGY.

1. The hill tracts of Vizagapatam have never been visited by a geologist, but in the fifth volume of the "Madras Journal of Literature and Science" are preserved some cursory notes by Dr. Benza, on the geological features of that portion of the district which lies below the ghauts. Dr. Benza accompained the Governor, Sir Frederick Adam, on his tour through the Northern Circars in 1835. The party landed at Masulipatam and marched by easy stages to Ganjam. Dr. Benza has catalogued the principal rocks, examined during the journey, according to their degree of prevalence.

1. Garnetic gneiss, the felspar sometimes changing into albite or adularia.
2. Porphyry.
3. Hornblende slate and rock.
4. Sandstone.
5. Kankar, ancient and modern.
6. Shell limestone.
7. Common granite.
8. Basalt.
9. Lateritic iron ore.
10. Sienitic granite.
11. Black soil.
12. Alluvium.

2. The district was entered from Toonee, the northern frontier town of the Godāvari District, traversed in its entire length to Chica-

cole, and finally quitted by the Sîtampéta pass, between Pálcondá and Parla Kimedy. Dr. Benza's account is as follows:—

"PAYKAROW and TOONEE, *February* 7.—These two villages are divided by a torrent, being situated at the foot of a group of hills, which rise in a ridgy form with an east and west direction. Some hills of this group attain a height of about one thousand feet above the plain, and are thickly covered with shrubs and underwood. They are formed of garnetic gneiss with occasional strata of quartz, their direction being that of the ridge itself, viz., east and west, and nearly all of them are vertical; at least those of the summit are clearly so."

"NAKKAPILLI, *February* 9.—The country between Toonee and this place is interspersed with numerous hills and knolls, all of them of a conical shape, covered with thick shrubby vegetation. They are formed of the garnetic gneiss; the only difference between this rock and that of other localities, is that the felspar has the composition of that variety called albite or cleavelanyite."

"Close to our encampment was a hill, about four hundred feet above the plain, near whose summit is a kind of grotto, over which hang two enormous masses of gneiss, which has been converted into a tiny pagoda, dedicated to the goddess Coocooresha, whose devotees must have patience to ascend 295 steps cut in the rock, besides paying their propitiatory offerings. The view enjoyed from the pagoda is magnificent. The whole hill is gneiss, and, in the large masses on the sides and above the pagoda, the stratification is well marked, the strata dipping eastwardly."

"YELLAMANCHILI, *February* 10.—The approach to this place is very picturesque, the village being surrounded by numerous hills rising abruptly to various heights, and assuming the most romantic shapes. The rock is garnetic gneiss, most of the garnets being amorphous, and decomposed into a cancelliform structure.* The quartz strata sometimes resemble quartz-rock, and at others they are divided into many smaller strata, conformable to those of the rock. The color of quartz is white, except in some few blocks, where it becomes of a rose color, (No. 36).

"Some strata of this, as well as of the other kinds of gneiss, are exclusively formed either of garnets or felspar, which last mineral, when decomposed, forms a coarse kind of porcelain earth (No. 37).

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* To be explained at a subsequent portion of this Journal (No. 35.)

The strata near our camp had a vertical position, their direction, and that of the other neighbouring hills, being about north-east and south-west dipping west. These strata are easily separable, and the pagoda, in ruins at the summit of the hill, is built of this gneiss, which is exceedingly well adapted for such purposes, on account of the great facility of its cleavage into slabs of any dimensions and form. The felspar has often a laminar structure, and assumes a beautiful scarlet red color (No. 38).

"KASIMKOTA, *February* 11.—Approaching this place, the hills are composed of the gneiss previously described; and the garnets are so numerous as to form strata exclusively. The direction of this range is the same as the preceding, the strata being nearly vertical."

"The sides of some of the hills presented a chalky color, owing to the number of decomposed felspathic strata. I must here particularize an observation which occurs in more than one place of my note-book, regarding the durability of this gneiss, namely, that quartz seems to give a greater compactness to the rock, than when the other two minerals are the only ones composing it."

"Besides the seams of the strata, this gneiss is intersected at all angles by many fissures, which divide the strata into rhombs, cubes and other angular forms; which is clearly seen in the two hills close to Kasimkota to the north. The usual nodular kankar is frequently seen over the soil. The concretionary rock, met everywhere in the plains of India, and particularly along water-courses, seems of recent origin, and, indeed, to be daily forming."

"AGANAMPUDI, *February* 12.—Ankapilli being only three miles on our way to this place, instead of remaining at Kasimkota the whole night, some of our party went to visit the residence of Sooria Pracasa Row, who has laid out his gardens, and fitted up his houses after the European fashion. Some of us slept at Ankapilli, and had scarcely eight miles' journey to Aganampudi, and did not leave the former village till past seven in the morning."

"All the hills on the way had the usual conical shape, and were formed of gneiss. Those to the north of our camp, were quite of a different outline from most seen during this excursion, being of a ridgy shape, with spiry summits and naked precipitous sides. Close to the camp was an isolated hill about one thousand feet above the plain, of peculiar conformation, being of a conical shape with a vertical, ridgy projection, some feet thick, down its eastern sides from

apex to base, dividing the hill into two halves, a northern and southern portion. The strata forming both sides have an opposite dip; those to the north dip northward, and those to the south, southward; thus diverging from the projecting ridge, as if from an anticlinal line. If this vertical ridge had had a black, instead of a whitish grey color, as it appeared at a mile distance, I should have taken it for a basaltic dyke, bursting through the gneiss, and at the same time elevating the margin of the fractured strata. I then recollected that, at the western foot of this mountain, there was a dry deep nullah, in the bed of which were implanted large masses of common granite, projecting many feet above it (No. 39). From this I conclude that the lowest rock is common granite, which elevated, and intruded into, the stratified rock."

"The appearance of the spiry, sharp-peaked mountains to the north, seems to countenance the abovementioned surmise; nor can we suppose the enormous blocks in the bed of the nullah to be erratic boulders; because many had their extensive convex surface a few inches only above the bed of the torrent. The other rocks in this plain, are loose pieces of lateritic iron ore, and below the soil a thick stratum of kankar. Carbonate of soda incrusts the indurated sandy soil, in some places (No. 40)."

"WALTAIR, *February* 13.—From the last encampment to this place the hilly appearance of the district continues; the rock is gneiss, the strata highly inclined, and, in some hills, nearly vertical, and traversed in fissures, which, cutting the seams at an angle, the naked sides of the hills are thereby marked with lozenge shapes. The plain, before reaching Vizagapatam, is covered with a white efflorescence, like hoar-frost, produced by the small crystals of muriate of soda deposited after the evaporation of the sea water, with which this soil appears to be impregnated. Numerous pits are dug in the soil, close to the hill of gneiss in the road to Waltair, to obtain the shells many feet below, which are burnt for lime; generally they are salt-water shells. If my memory does not fail me, a portion of this plain has been lately drained, by which the air, before proverbially unhealthy, has been rendered pure, and many thousand acres of land have been reclaimed from the sea."

"The hills about Waltair are gneiss; some of the strata are exclusively formed of garnets, sometimes containing more mica than in other localities, occasionally in nests (No. 41). The way from Vizaga-

patam to Waltair lies through rocky knolls, hillocks and masses heaped one over the other, and before reaching Waltair there is an undulating sandy plain (perhaps not a quarter of a mile broad) of a red color, the result of the disintegration of the gneiss abounding with garnets."

"BIMLIPATAM, *February* 14.—It seems that the range, or at least a branch, of the mountains composed of gneiss terminates in abrupt cliffs and precipices in the sea, a few miles north of Waltair. The tide ebbing after midnight, we availed ourselves of that time to start from Waltair, the road which traverses the shore and passes over the large masses of rock which jut out into the sea, being at that time passable. The spur of the gneiss forms rough tabular masses, which, in a vertical position, extend some way into the sea; and although the moon shone bright, I could only discriminate the position of the strata. The specimens, which I broke off as I passed, proved to be the gneiss, which prevails in the road we followed."

"The hill, at the foot of which Bimlipatam stands, is also composed of this rock, the strata being in no way contorted, although very much inclined. This is the case, likewise, with this rock, in other localities of the Northern Circars; differing from other species of gneiss common to the table-land of Mysore, and extending as far as Errode, which are tortuous and twisted in all directions. The summit of this hill is capped with an enormous tabular mass of a lateritic stone, placed horizontally over the bassets of the vertical strata of the gneiss (No. 43). This cavernous, ferruginous clay-stone imbeds very large pieces of the subjacent rock, not only near its surface but also deep in its substance. The nearly vertical position of the strata is seen better than in any other situation of this hill, in the sides of the tank close to the ruined house, which is cut in the hard rock. It must be remarked, that, at the points of contact between the gneiss and the lateritic rock, the former is very much infiltrated with iron.

"VIZIANAGRUM, *February* 16.—The plain, for many miles round Vizianagrum, is sandy, mixed with some pieces of quartz; below the soil, in one or two nullahs, are strata of nodular kankar, occasionally imbedding pebbles of hæmatitic iron; the stalactitic kind of this ore being also common (No. 44)."

"Behind the barracks and the bazaar of the Native Regiment, quartered here, are some hillocks quite different, in aspect and form,

together, without any regularity or order; when the quartz was scanty, the rock became characteristic hornblende slate (No. 45)."

"The highest hill, about five hundred feet above the plain of Chicacole, is composed of garnetic gneiss in a state of decomposition, the strata nearly vertical. From the north side of this hill are seen projecting along the plain, in the manner of dykes, many blocks of hornblende rock; and at the foot, facing north, is an enormous vein, or rather bed, of quartz rock, many yards thick, whose outgoings form a kind of shelfy projection at the base of the hill; the direction of this bed being east and west. Most of this latter rock consists of the intimate agglutination (No. 46); although in some parts they are united by a clayey ferruginous paste, producing a kind of silicious pudding-stone (No. 47), in claystone porphyry."

" SÎTAMPÊTA, *February* 23.—In the middle of the new Pâlconda Pass. This road, which has lately been constructed, is cut through a group of hills, covered to the summit with thick impervious forests of gigantic trees, the road lying along the tortuous valleys, and intricate paths at their base. On account of the thick arboreous vegetation, the prevailing rocks are seen now and then only, jutting through an occasional avenue, or in the openings between the trees, or, more perfectly, along the space which has been cleared for the road. They are all of hornblende slate, the strata of which are well defined; the same rock, found near Chicacole, is probably a diramation of this centre group, which appears to give off branches in different directions."

" This schistons diorite has a bluish color, on account of the large quantity of hornblende entering into its composition—its fracture is splintery and glimmering (No. 48); and when the felspar predominates the color changes into whitish. In most of the places we have been journeying all through the hills, knolls and elevations and projecting rocks of any altitude, have been of the class of primitive stratified rocks, but, the reader must have remarked, that, wherever opportunities of observation occurred in deep nullahs at their base or in the valleys, common granite formed the lowest visible rock. This is the case in Pâlconda Pass; the beds of the torrents, which occupy the narrow and deep valley among these closely crowded hills, show blocks of granitic rocks, deep in the ground, composed of quartz, felspar and a few garnets (No. 49), and exfoliating in concentric laminæ, as other garnets do."

"Below the soil of the valleys through which we passed, the kankar formed, as usual, a substratum. Some of the hills, near the eastern end of the pass, present denuded, vertical, precipitous façades, which permit of no vegetation, and stratification of the rock is displayed in the most striking manner. This place recalled to my mind the awful escarpment of the northern side of the Holykooldroog, facing the Coonoor Pass (Neilgherries) the summit of which presents to view the immense strata of hornblende, which rock forms in most places, the extreme vertical precipices of the Neilgherries."

SECTION V.—CLIMATE AND DISEASES.

(*Communicated by* DR. ANDREWS, *Civil Surgeon.*)

1. *Climate.*—From the position and conformation of the district, it naturally follows that there are great varieties of climate. Along the sea coast the air is soft and relaxing, the prevailing winds being the south-east, or easterly. The land winds, being intercepted by the neighbouring hills, are only experienced occasionally in seasons of unusual drought like the present. The variations in temperature are very slight, particularly in the hot weather: the thermometer does not often rise above 90°, and never falls below 60° in the cool season, but at a few miles from the sea, the climate is quite changed from February to June; it is excessively dry and hot, the thermometer standing for weeks together above 100° in the day, and the nights are very close; in the latter month, rain falls all over the district and continues at intervals till the middle of November, when the weather becomes cool and bracing.* The climate of the ghauts again is different, the nights are always cool, and in the cold months a fire is agreeable even in the day-time; heavy showers begin to fall there in April and continue until the south-west monsoon regularly sets in, in June. In the Jeypore country the heat is intense in the day, but the nights are cool; the monsoon sets in early and is very heavy; it frequently rains incessantly for weeks together; in the winter months the cold at night is very great, although the temperature is generally high in the day-time, and thus there are great and sudden alterations of temperature.

* The average rainfall is thirty-three inches.

2. Diseases.—*Fever.*—The most prevalent disease in this district is malarious fever. No portion of the district can be said to be entirely free from it, though it appears in a mild form along the coast; but in the hill tracts it assumes the type known as jungle or bilious remittent fever, and its effects are unfortunately often felt for years after the first attack. (This fever is characterised by great debility, accompanied by congestion of the brain, liver, and spleen, caused by the depressing effects of the malarious poison upon the nervous system; the digestion is impaired, the secretions altered and vitiated, there is great prostration of strength, and the disease frequently passes into the typhoid state, terminating in death.) Happily in the last few years, owing probably to greater care taken to avoid exposure, and to the use of quinine, &c., the more severe symptoms have not shown themselves among European officers, and the mortality has been slight, but there is scarcely a man who visits these parts who does not return, with an enlarged spleen or liver, more or less affection of the head, making business irksome, and with a constitution broken down. The paroxysms of fever, in these cases, return at intervals of a week or a month or at uncertain times; in Europeans a change to Europe is generally necessary to enable them to throw off the fever, and in Natives a change to some less malarious part of the country.

3. *Cholera.*—This has unfortunately become almost an endemic disease; for the last six years the district has been subject to its visitations. In 1861 rumours were heard of an outbreak at Jaggernauth; soon after Berhampore, then Chicacole, then the villages round about Vizagapatam were invaded, and lastly the town itself, about April. The epidemic lasted for four months, and the disease was most virulent soon after the setting in of heavy rain in June. Since then, reports of an outbreak have been constantly made from some part or other of the district, and the town has been frequently visited, though with nothing like the severity of 1861.

Sanitary measures will do much in mitigating the severity of the disease; quarantine laws would do more and the removal of villages in which the disease is often prevalent, from low and damp to high and dry situations would be advisable; in large towns this is of course impracticable.

4. *Small Pox.*—This disease is generally prevalent in some part of the district. Hitherto the prejudices of the Natives in rejecting

vaccination have done much to keep it alive, but those prejudices are fast disappearing, and it is hoped that the new Vaccine Establishment will soon prove that this is a wholly preventable disease.*

5. *Beriberi.*—This disease is endemic at the several stations at the coast in the northern division; especially at those which are low, damp, and more or less swampy. It is found at all seasons of the year and is said to extend about forty miles inland.

This disease, though endemic in many situations, frequently appears as an epidemic, after the setting in of the rains, or from July to the close of the year, when fevers, dysenteric complaints and cholera also break out, to a greater or less extent annually—and they would all seem to have a common origin, viz., malarious exhalation, though modified in the several forms of the diseases enumerated.

The disease occurs both in an acute and chronic form; the acute form of beriberi, being usually attended by fever of an intermittent type, and of four or five days' duration, whereas, the chronic form is more frequently the sequela of rheumatism or of fever, either of the intermittent or remittent form.

During convalescence the greatest benefit will be found from the effect of change of climate, which should be resorted to in every case in which it may be practicable.

6. *Leprosy.*—This is rather a common disease amongst the Natives living near the coast; it is believed to be hereditary and contagious, but the proofs are not very satisfactory. It appears in a variety of forms; in some cases the skin and subcutaneous tissues only are effected; in others the joints of the extremities ulcerate one by one and drop off. *Probable cause.*—Unwholesome and insufficient food, especially putrid fish; contagion; the effects of a saline atmosphere.

7. *Elephantiasis.*—The leprosy of the Greeks, although apparently induced by the same peculiarities of climate, is quite a distinct disease from the above. It is very prevalent in Vizagapatam; it appears to be the effect of a low grade of inflammation occurring in the subcutaneous tissues. It is a disease of very slow progress and peculiar in its invasion—the patient is attacked from time to time

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* Twenty-seven Vaccinators are maintained by the Zamindars and Proprietors, and are subject to the inspection of the Vaccine Establishment.

with fever of an intermittent type, and with every attack a fresh deposit takes place in the limb or part affected, which thus becomes gradually enlarged.

8. *Diarrhœa.*—Not a very prevalent disease, and except when it occurs in old people suffering from exposure and famine, is readily amenable to treatment.

9. *Dysentery.*—Not of unfrequent occurrence, but does not often assume an epidemic form.

10. *Rheumatism.*—Rather prevalent but not in an acute form. It is frequently the result of venereal disease.

11. *Venereal Disease.*—Does not prevail to a great extent, but sufficiently so to render the use of all the means of repression in one's power advisable.

12. *Ulcers.*—Are very prevalent amongst the poor, and are frequently very obstinate and difficult to cure.

SECTION VI.—FLORA.

(*Communicated by* MR. BOSWELL, *Civil Service, Principal Assistant.*)

The best account of the Flora of the Northern Circars is contained in Sir Walter Elliot's "Flora Andhrica," a vernacular and botanical list of plants, commonly met with, in the Telugu districts.

In the report of the Conservator of Forests for 1859-60, in an extract from his Diary, Dr. Cleghorn says of Vizagapatam:—"This is a picturesque station, but the red soil does not seem suited for tree culture, and the only place where I found fine trees was in the gardens of Gode Surya Prakasa Rao and Narrain Rao. There were mangoes, sapodillas, oranges, and *lagerstroemia regina.* The cashew-nut thrives well at Waltair. On my return a few weeks later, I inspected an exceedingly interesting private garden, formed at Ankapilli, by the late Gode Surya Prakasa Rao. This interested me exceedingly, and I addressed the Agri-Horticultural Society on the subject, thinking the matter deserving of their notice. A silver medal and certificate were awarded as heir-looms to the family. The size of a few exotic trees, as mahogany, cayaputi and other MYRTACEÆ particularly attracted notice, showing the richness of the soil and the comparative humidity of the climate, under the shelter of the hills. The greater part of this Collectorate is Zamindari. I have

nothing to remark, save that I hope enlightened proprietors will take up the subject of planting on river banks as a speculation, which will probably prove profitable as the present demand for timber is sure to continue."

"BIMLIPATAM.—In proceeding along the beach I found the sand binders *Spinifex squarrosus* and *Ipomea pes capræ* (goat's foot creeper) with the addition of *Phœnix acaulis* (the stemless date) not found further south. The large sugar factory at Chittivalasa receives its supply of firewood from a great distance and experiences considerable difficulty in obtaining a sufficient quantity."

Among the commonest trees of the district are the *Acacia Arabica*, (Tel.) Nalla tumma; *Acacia speciosa*, (Tel.) Dirisina; *Artocarpus integrifolia*, (Tel.) Panasa; *Azadirachta Indica*, (Tel.) Vepa; *Borassus flabelli formis*, (Tel.) Táte; *Cassia auriculata*, (Tel.) Tangedu; *Casuarina muricata*, (Tel.) Sarva, introduced of late years and which grows well; *Cocos nucifera*, (Tel.) Tenkāya; *Erythrina Indica*, (Tel.) Badadi; *Eugenia jambolana*, (Tel.) Nerudu; *Feronia elephantum* (Tel.) Velaga; *Ficus Bengalensis*, (Tel.) Marri; *Ficus Glemerata Ficus religiosa*, (Tel.) Rívi; *Phœnix sylvestris*, (Tel.) Ita; *Poinciana pulcherrima*, (Tel.) Turangi; *Sapindus emarginatus*, (Tel.) Konkudu; *Tamarindus Indica*, (Tel.) Chinta; *Zizyphus Jujuba*, (Tel.) Gangaregu, &c."

A list of trees in the valley of the Godāvari, prepared by Captain Beddome, will be found in Cleghorn's Forests of South India, p. 254.

The forests are extensive and possess much large timber. Those in the Zamindaries are not in any way preserved, and it was only in 1865-66 that a small establishment was appointed for the conservancy of the Government Forests of Golgonda which cover an area of some 2,000* square miles. In this tract the orange thrives well, and most of the villages are surrounded with orange groves.

The following is a list, which has been lately prepared, of the chief trees and shrubs in the Golgonda forests: of some not yet identified, the Telugu names merely are entered.

List *of Trees and Shrubs in the Golgonda Forests.*

Telugu.	Botanical Names.	Remarks.
Adavi goranta ...	...Sothia Indica.	
Adavi mámidi ...	...Spondias Mangifera ...	...Hogplum. Found in all parts. Length 20 to 40 feet, circumference 12 to 14 feet, used for flooring doors and windows, &c.
Adavi nimma ...	...Atalantia monophylla Sclerostylis Atalantoides ...	...Wild lime.
Alli ...	...Memecylon capitellatum ..	..Used for building purposes.
Aneru or Anepu chettu	...Briedelia spinosa ...	...Do. do.
Ankudu ...	...Wrightia antidy senterica.	
Aré or Ari ...	...Bauhinia racemosa.	
Asóka ...	...Guatteria longifolia.	
Avisi ..	...Agati grandiflorum.	
Bādide chettu ...	...Erythrina Indica	Used for picotas.
Bandangi ...	....	...Rarely found, only in the northern parts. The seeds are used as a red dye, sold at 5 Rs. a seer.
Bandi chinduga		
Bandi gurivenga ...	...Adenanthera pavonina.	
Banka Nakera or Banka Nakiri ...	..Cordia myxa.	
Barenki or Barinika	...Trophis aspera.	
Billu or Billudu chettu	...Chloroxylon swietenia ...	...Satin wood. Common, used for agricultural implements, boxes, furniture, &c.
Bobbu		
Bodda ...	...Ficus glomerata.	
Bomma dantepu.		
Bomma tattu.		
Bucha.		
Búdu ...	...Sponia orientalis.	
Burija ...	...Hymenodyction excelsum.	
Búriga mānu ...	...Eriodendron anfractuosum Salmalia malabarica (?)	
Busi	...Vitex arborea ...	...Of large size, chiefly in N. and N. W., Length 20 to 25 feet, circumference 10 to 12 feet, used for mortars, sugar-cane and oil mills.
Chandra or Sandra	...Acacia sundra ...	...Common, yields beams from 20 to 25 feet, from 1 to 2½ feet square. In great demand for windows, doors, furniture, &c.
Chanduga or Sanduga	...Pterocarpus santalinum ...	...Yields the red sanders wood of commerce. Doubtful.
Chimala marri.		
Chemudu ...	...Euphorbia Tirucalli.	
Chendanapu chuttu or Chandanam ...	...Santalum album ...	...Doubtful.
Chendúrapu chettu	...Rottleria tinctoria.	
Chennangi ...	...Lagerstroemia { Macrocarpa? Parviflora?	
Chídi ...	...Semecarhus anocardium ...	...Marknut tree.
Chilaka dudduka		
Chilaka juvvi		
Chinduga ...	...Acacia odoratissima ...	...Found chiefly in the N. and N. W. Length 20 to 25 feet, circumference 10 to 12 feet, used chiefly for mortars, sugar-cane and oil mills, and picotas.

LIST *of Treee and Shrubs in the Golgonda Forests*—(continued.)

Telugu.	Botanical Names.	Remarks.
Chinta chettu	Tamarindus Indicus ...	Used for agricultural implements &c.
Chiri velaga or Siri velaga.		
Chitti ankudu		
Chitti ita chettu	Phœnix sylvestris	Wild date palm.
Dabba	Citrus medica	Wild citron.
Daduga or Kamba chettu...	Nanclea cardifolia	Used for doors, windows, boxes, &c.
Dalimba or Dalima	Punica granatum	Wild pomegranate.
Danti or Dantepu mānu ...	Celastrus montana.	
Dirisina mānu	Acasia speciosa	Found on the slopes and foot of hills. Of good size. Much used for axle trees, naves and spokes of wheels, also for rollers of sugar-cane mills and agricultural implements.
Dúdi dabba.		
Edākula pála mánu ...	Alstonia scholario.	
Egisha or Végisha	Pterocarpus marsupium ...	Of large size, found in all parts, used for agricultural implements, bandy poles, spokes of wheels, &c.
Ellakātoka.		
Erra gátá	Celastrus paniculata.	
Erra karra.		
Erra juvvi	Ficus nstida.	
Etti pandika.		
Gaja nimma	Citrus bergamia.	
Gali...	... ...	Found in all parts, used for beams and other building purposes.
Ganara mānu	... ...	Found in all parts, of good size, much used for axles, naves and spokes of wheels, furniture, &c.
Ganga rāvi	Thespesia populnea.	
Ganga régu...	Zizyphus jujuba.	
Garagu	Garuga pinnata.	
Garasi.		
Garisingi.		
Garudu or Garudu mukku..	Martynia diandra.	
Gáta	Diospyros sylvatica ...	Used for building purposes.
Golugu	Glycosmis pentaphylla.	
Gompina or Gūmpina ...	Odina wodier.	Used for picotas, &c.
Gottee or Gotti	Zizyphus xylopyrus.	
Gugilam or Gugilapu chettu	Boswellia glabra.... ...	Yields dammer or resin.
Gummidi or Gummudu ...	Gmelina arborea	Used for palanquins, furniture, &c.
Gunta chinta	... ...	Scarce; used only for combs.
Guraka.		
Ide	Citrus aurantium	Small species of orange.
Indupu chettu	Strychnos potatorum ...	The nut used for clearing water.
Ippa chettu	Bassia. { Longifolia ? Latifolia ?	The flower is used for making a fermented liquor; from the seed oil is made.
Irugonda or Virugonda		
Irugudu or Virugudu ...	Dalbergia latifolia	Found in the E. and W. used for furniture, boxes, &c.
Irukudaddu		
Ita	Phœnix sylvestris	Wild date.
Jāji mánu	Jasminum grandiflorum.	
Jajika mánu	Myristica moschata ? ...	Nutmeg.
Jámi		
Jámmi	Prosopes spicigera.	
Jāna	Grewia rotundifolia.	

LIST *of Trees and Shrubs in the Golgonda Forests*—(continued.)

Telugu.	Botanical Names.	Remarks.
Járumâmidi	Buchanania latifolia.	
Jldi	Semecarpus anacardium ...	Marknut.
Jídi mámidi	Anacardium occidentale ...	Cashewnut.
Jílugu chettu	Caryota urens	Sago palm. Tapped for toddy.
Jíriga chettu	Cuminum cyminum.	
Juvvi chettu	Ficus tsiela.	
Kágu or Kánuga	Pongamia glabra.	
Káka ulemera	Diospyros cordifolia.	
Káki or Káru yinguva ...	Gardenia latifolia.	
Kākita	Argyreia speciosa.	
Kaligottu	Bignonia chelonoides.	
Kamala	Citrus aurantium	A species of orange.
Kamba chettu or Danduga..	Nanclea cardifolia.	
Kambáru mānu.		
Kanapa	Barringtonia acutangula.	
Kanuga or Kágu ...	Pongamia glabra.	
Kari Vépa	Bergera kanigii.	
Karaku mānu	Terminalia chebula... ...	Common, used for building purposes and rice-pounders, &c. The fruit gallnuts.
Kāru gugilapu chettu ...	Gelonium lanceolatum.	
Karuku bodda.		
Kāru mulaga.		
Kāru nimma or Konda nimma	Atalantia monophylla ...	Used for building purposes.
Káru yinguva or Káki ...	Gardenia latifolia.	
Kasangi.		
Kavireka	Terminalia chebula.	
Komma sampenga.		
Konda ganu.		
Konda gongu	Hibiscus furcatus.	
Konda kāndrégu.		
Konda māmidi	Protium Roxburghiana.	
Konda nimma or Kráu nimma	Atalantia monophylla.	
Konda patti.		
Konda pulléru	Antidesma. Briedelia.	
Konda tangēdu	Cassia obtusa	Used for building purposes.
Korimi or Korimipālu ...	Ixora parviflora.	
Koville or Kóvela	Ixora undulata.	
Kambi mánu	Careya arborea.	
Kunchika.		
Kunkudu	Sapindus emarginatus ...	Soapnut.
Laluga or Loluga	Pterospermum Heynanum .	
Maddi chettu	Morinda citrifolia.	
Mámidi chettu	Mangifera Indica	Mango tree.
Marédu	Ægle marmelos	Bael tree.
Marri chettu	Ficus Indica	Banyan tree.
Mayi	Schleichera trijuga.	
Metta tāmara	Cassia alata...	Rangoon plant.
Moduga mánu	Butea frondosa.	
Mokapu	Bignonia suaveolens.	
Mulaga or Munaga... ...	Moringa pteriggo sperma.	
Musidi or Musini	Strychnos nuxvomica ...	Used for agricultural implements &c. The nut is a drug.
Nāga golugu	Murraya exotica	China box.
Nāga musini	Tiliacora acuminata.	
Nagalla pateru mánu.		
Nakeru or Nagiri	Cordia myxa.	
Nára dabba...	Citrus medica.	
Nara mámidi	Tetranthera Roxburghii.	

LIST *of Trees and Shrubs in the Golgonda Forests*—(continued.)

Telugu.	Botanical Names.	Remarks.
Nárinja	Citrus aurantium.	A species of orange.
Navuru chettu	Premna tomentosa.	
Nalla gáta.		
Nalla jídi	Semecarpus anacardium.	
Nalla Jimati.		
Nalla maddi	Terminalia tomentosa ...	Abundant. Length from 25 to 20 feet from 1 to 2 feet square, greatly used for building purposes.
Nalla régu or Nalirégu ...	Acacia amara	Used for agricultural implements, &c.
Nalla ranga.		
Nalla tumma	Acacia Arabica	Used for agricultural implements, bandies, &c.
Nara dubba.		
Néredu	Syzygium Jambolanum ...	Common, yields beams from 25 to 20 feet long, from 1 to 2½ feet square, much used for doors, windows, and furniture.
Nerija chettu	Elœodendron Roxburghii.	
Nerudu	Eugenia Jambolana.	
Nevali	Ulmus integrifolia.	
Nevale udgu chettu ...	Vitex arborca.	
Nimma chettu	Citrus bergamia.	
Nirilla.		
Odisa or Vadisa	Cluytia collina.	
Olika or valika.		
Pách chāri	Dalbergia paniculata.	
Páchi mánu	Conocarpus acuminatus ...	Found in the E. & N. W. Length 20 to 25 feet, circumference 10 to 12 feet, chiefly used for mortars, sugar-cane and oil mills.
Pagadapu mánu	Melauthesa Rhamnoides.	
Pála mánu	Mimusops hexandra ...	Common, used for building purposes and rice pounders.
Pampina mānu	Calosanthes Indica.	
Pampisa.		
Panasa chettu	Artocarpus integrifolia ...	Common, used for boxes, doors, windows, &c.
Pandika mánu	Kydia calydina.	
Pantika.		
Parudonda.		
Párujáta	Nyclauthes arbor tristis.	
Patsa kamba	Careya arborea.	
Pedda mānu or Piyápa ...	Ailanthus excelsua ...	Used for catamarans, &c.
Pedda ulinida or ulinda ...	Diospyros chloroxylon.	
Pedda Velaga	Feronia Elephantum ...	Used for picotas.
Penu Vépa.		
Peya romba.		
Pinavépa chettu	... ...	Used for Palanquins.
Pinapu.		
Pindi mārédu.		
Pisinika	Maba buxifolia.	
Pitta marri	Ficus tomentosa.	
Podala mānu	Acacia catechu	Catechu tree.
Podápu mánu		
Pogada	Mimusops elengi ...	Used for building purposes.
Pogdilli		
Ponasa		
Pottadi or Pottidi		
Pulagadapu chettu		
Puleru	Croton claviferum.	

LIST *of Trees and Shrubs in the Golgonda Forests*—(continued.)

Telugu.	Botanical Names.	Remarks.
Pullu dondi.		
Putta nimma.		
Ravadi.		
Rāvi chettu ...	...Ficus relegiosa.	
Régu ..	...Zizyphus Jujuba.	
Rella mānu ...	...Catharto carpus fistula.	
Ritta ...	...Sapindus emarginatus ...	Soapnut tree.
Sampenga or Patsa Sampenga ...	...Michela champaca.	
Sandra or chandra	...Acacia Sandra.	
Sandugu or chandugu	...Pterocapus santalinum ...	Red saunders tree ; Doubtful.
Sarugu.		
Saruvudu or Sarva chettu	Casuarina muricata.	
Sebi.		
Shima néradu.		
Síkāya ...	...Acacia concinna.	
Sinduga or chinduga	...Acacia odoratissima.	
Sípuru gaddi ...	...Aristida sctacia	Broom or Sweeping grass.
Siri or Siri vellam	...Conocarpus latifolius.	
Siri velaga or Chiri velaga.		
Sitápalapu chettu	...Anona squamosa ...	Custard apple.
Sómida mánu ...	...Soymida Febrifuga ...	Found in all parts ; used for the wood work of temples and for wood work under water, as wells, picotas, &c.
Sura gáta.		
Táda mánu ...	...Grewia	Used for palanquins, furniture, &c.
Tádi mānu ...	...Terminalia bellerica ...	Common, used for interior building purposes.
Tangédu ...	...Inga xylocarpa.	
Tanuku ...	...Gyrocarpus asiaticus.	
Tati chettu ...	...Borasus flabelli formsis ...	Palmyra.
Téku mánu ...	...Tectona grandis	Teak. Found in N. W., yields beams 20 to 30 feet in length. In great demand for building purposes, boxes, palanquins, &c.
Tella bádide.		
Tella barinka ...	...Ficus Benjamina.	
Tella karra ...	...Excoecaria agallocha ...	Used for building purposes.
Tella maddi ...	...Terminalia glabra ...	Abundant, length from 20 to 35 feet, from 1 to 2 feet square, much used for building purposes.
Tella tumma ...	...Acacia lencophlea ...	Used for agricultural implements, &c.
Tella velaga ...	....	Abundant, length from 20 to 35 feet, from 1 to 2 feet square, much used for building purposes, agricultural implements, &c.
Tella velam.		
Toli velaga or Velaga	...Feronia elephantum ...	Wood apple.
Togarika mānu ...	...Diospyros copitulata.	
Togaru chettu ...	...Morinda citrifolia ...	Used for doors, windows, boxes, &c.
Tumika chéva or Tumedu chettu ...	...Diospyros melanoxylon ...	Found in the North used for furniture, large boxes.
Tumiki ...	...Embry opteris glutinifera.	
Turaka vépa ...	...Melia azedarachtha.	
Udika.		
Uduga ...	...Alangium decapetalum.	

LIST *of Trees and Shrubs in the Golgonda Forests*—(continued.)

Telugu.	Botanical Names.	Remarks.
Uliviri.		
Usirika mânu ...	Emblica officinalis.	
Vadaga.		
Vadisa or Odisa ...	Cluytea montana.	
Valika or Olika.		
Valugu.		
Vasanta gunda or Pandika mānu ...	Rottlera tinctoria ...	The stellate hairs upon the fruit are much used for dyeing silk, and also as a vermifuge.
Vedakulapâla mânu.		
Veduru ...	Bambusa Arundinacea ...	Bamboo. Plentifully found, length from 20 to 35 feet, circumference from 10 to 12 inches, used for building purposes and bandies, &c.
Végisha or Egisha ...	Pterocarpus marsupium ...	Used for agricultural implements and bandies, &c.
Velaga or Velama ...	Feronia elephantum ...	Wood apple.
Velugudu ...	Dalbergia ?	
Vépa mánu ...	Azudirachta Indica ...	Ním tree, from its seeds a medicinal oil is extracted, used for agricultural implements, &c.
Vêru bodda.		
Virugudu or Irugudu chêva	Dalbergia latifolia ...	Used for furniture, boxes, &c.
Vírugonda or Irugonda.		
Vondanapu mānu.		

The following are the principal fruits in the district: the plantain, of many varieties, the mango, pine apple, custard apple, bullock's heart, pomegranate, guava, orange, pumplemose, citron, lime, fig, Indian mulberry, roselle, bilimbi, jack, cashewnut. In the private garden alluded to by Dr. Cleghorn, several other fruits have been successfully introduced, as the litchi and mangostein, from the Straits, the aki, from the West Indies, as well as the various spices: cinnamon, cloves, &c. There is also a large garden attached to a temple dedicated to Vishnu at Simhachalum, about ten miles from Vizagapatam. Here there are acres of roses, and most of those odoriferous flowers which the natives chiefly cultivate for presentation at temple shrines, such as *Michelia champaca*, Telugu, Sampenga; *Artabotrys odoratissimus*, Telugu, Phala sampenga; *Chrysanthemum Roxburghii*, Telugu, Chámanti; *Jasminum sampac*, Telugu, Malle; *Jasminum grandeflorum*, Telugu, Jāji puvu; *Majoranum horteus*, Telugu, Maruvamu; *Nerium odorum*, Telugu, Gannéru; *Laurus Camphora*, Telugu, Kapurapu chettu; *Ocimum Basilicum*, Telugu, Rudra jada, &c., &c.

Of the grains, pulses and indigenous vegetables, some account is given elsewhere under the head of Agriculture. The cultivated lands

are seldom divided by hedges, but where they exist, they are usually *Croton tiglium*, Telugu, Nepalum; *Opuntia vulgaris*, Telugu, Bomma jemudu; *Euphorbia Tirucalli*, Telugu, Pal chemudu, or *Fourcroya cantala*, Telugu, Kitta nara.

Of fibrous plants used in the district, these are the common ones; *Crotalaria juncea*, Telugu, Janamu (hemp); *Hibiscus cannabinus*, Telugu, Góngúra; *Fourcroya cantala*, Telugu, Kittali nara (aloe); *Cocos nucifera*, Telugu, Kobbiri kāya (cocoanut); *Borassus flabelliformis*, Telugu, Tati nara (palmyra); *Bankinia vahlie*, Telugu, Addara nara.

Oils are extracted from the following vegetable products; the cocoanut, *Sesamum Indicum*, Telugu, Manchi nune (Gingillie oil); *Veliesina sativa*, Telugu, Valisa nune; *Linum usitatissimum*, Telugu, Avisa nune (Linseed); *Brassica napus*, Telugu Anusu nune (Rape seed); *Ricinis communis*, Telugu, Amadam (Castor oil); *Croton tiglium*, Telugu, Népālam; *Carthamum tinctorius*, Telugu, Kusumba ginzalu (Safflower); *Pongamia glabra*, Telugu, Kanugu nune (used for itch); *Azadirachta Indica*, Telugu, Vépa (Margosa or Nim); *Sinapi ramosa*, Telugu, Ava nune (Mustard seed); *Calopyllum Inophyllum*, Telugu, Ponna nune (Sacred oil); *Gossypium Indicum*, Telugu, Pratte nune (Cotton seed); *Bassia latifolia*, Telugu, Ippa nune; *Cordia myxa*, Telugu, Nakkeru ginzalu nune; *Fourcroya Cantala*, Telugu, Anusu nune, &c.

Of plants used as dyes, there are Indigo, *Indigofera tinctoria*, Telugu, Níli; *Rottleria tinctoria*, Telugu, Vasanta gandu (the red powder which covers the seed capsules gives an orange dye); *Treandiea moresqinia*, Telugu, Kunkuma puvu; *Carthamus tinctorius*, Telugu, Kusumba puvu (safflower); *Oldenlandria umbellata*, Telugu, Chiri varu (chay root); *Morinda citrifolia*, Telugu, Togara chekka (the bark of the root used as a reddish dye); *Arncarpus Aucnadium*, Telugu, Nalla jídi pikkalu (mark nuts); *Terminalia chebula*, Telugu, Karakāyalu (gall nuts) also Telugu, Jāfara ginzalu (the red powder on the seed capsules gives a reddish dye,) Telugu, Kanakoppu, (the leaf is used to dye green above the Ghauts,) Telugu, Kabāra, bandi or operara handi chekka (the bark is used as a red dye,) &c., &c.

Arrowroot, *Maranta ramosissima*, Telugu, Pāla gunda, grows wild in great abundance on the hills. Tapioca, Telugu, Karra pendalum, is produced from the root of the *Jatropha manihot* and also from roots of *Arum* and *Dioscorea*. The sago palm *Caryota urens*, Telugu, Jílugu chettu, flourishes on the hills and is tapped for toddy.

Coffee has as yet been introduced only to a small extent, but it promises well. Among other jungle products may be mentioned the sola pith; *Æschynomene aspera,* Telugu, Jílugubendu, the Kuskus grass; *Andropogon muricatus,* Telugu, Vateyelu, and the broom or sweeping grass; *Aristida setacea,* Telugu, Sípuru gaḍḍi, &c., &c.

The following is a list of some of the most commonly used Native Vegetable Drugs which are here indigenous.

Telugu.	Botanical Names.	Remarks.
Adavi bíra or Chédu bíra...	Luffa Amara ...	...An alkali, used in rheumatism.
Adavi cheruku	Saccharum Procerum	...Alleged antidote for bite of mad dog.
Adavi kanda	Arum Lyratum ...	...Astringent on mucous membrane
Adavi kákara	Momordica mixta ...	...In small doses, alterative: in large, purgative.
Adavi māmena or Ataka mámidi	Boerhaavia erecta ...	...Used to cool the blood.
Adavi munaga	Moringa Pterygosperma	...Used for gout.
Adavi nābhi or Potti dumpa	Gloriosa superba ...	...Antidote for scorpion's bite.
Adavi pala tige	Cryptolgia Reticulata	...Bark used to draw out cold, according to native ideas.
Adavi pippali	Chavica sylvatic ...	...Used for gout.
Adavi tella gaddalu ...	Erythronium Indica	...Squills.
Adda saram	Adhatoda vasica ...	...Used for rheumatism.
Adonda	Capparis horrida ...	...Bark used as cathartic.
Agākara	Momordica dioica ...	...Refrigerant.
Agnimáta orChitramúlam...	Plumbago zeylanica	..Caustic.
Aggi Véndrum	Ammania vescicatoria	...The leaves are used as a blister to the back in hill fevers.
Aburva	Trichosanthes palmata	...Used for gout.
Akkalla karra.		
Akuchemudn or Jamudu ...	Enphorbia vulgaris.	
Akupatrikam	Cinnamomum cucalyptoides	A stomachic.
Ala pâla	Pergularia pallida.	
Ala Sugandhi	Sarsarparilla.	
Allam	Zingiber officinale ...	...A stomachic, slightly stimulant.
Amalakamu or wusirika chettu	Emblica officinale ...	...Used for bile.
Amudapu chettu	Ricinus communis...	...Castor oil, roots used for boils.
Ankudu	Wrightia tinctoria...	...Used to relieve gripes.
Arati chettu or Dumpa ...	Musa paradisiaca ...	...Plantains, the ointment made from the fruit is used for rheumatism.
Anem	Bredelia	...Sedative and antispasmodic.
Anghriparnica or kola ponna	Uraria lagopodioides	...Used for gout.
Ankolamu or wúduga ...	Alangium decapitalum	...Root used.
Antesa or wuttaréni ...	Achryanthes aspera	...The root is used as a sedative.
Aswagandhi or Pennéru ...	Physalis somnifera...	...Sedative effect on disease.
Atimadhukam or Ethimadhukam	Abrus precatorius ...	...Expectorant. Liquorice.
Atimadhuram.		
Ativasa	Aconitum ferox ...	...Poison, used in diarrhœa.
Atti chettu or médi chettu..	Ficus glomerata ...	...Milk used for boils.
Avuru gaddi or veti vellu...	Andropogan muricatus.	
Baddadam or mulugamodúgu	Erythrina sublobata.	
Bādam chettu	Terminalia catappa.	...Stimulant, not followed by depression.

Native Vegetable Drugs—*(continued.)*

Telugu.	Botanical Names.	Remarks.
Badedepu chettu ...	Erythrina Indica ...	Leaves used for ear-ache; a decoction of the wood as a wash for boils.
Balurakkisa... ...	Fourcroya cantala ...	Roots purgative, the juice used as an eye wash in ophthalmia.
Balusu chettu ...	Canthium parviflorum	Roots used as astringent.
Benda nevali or Bariki	Adiantum Lunulatum.	
Barineka	Trophis aspera ...	Generally used in various forms of skin diseases.
Bédesa tivva ...	Vitis latifolia ...	Do. do.
Bhadra muste ...	Cyperus hexastiachys.	
Bhalātaki or Nalla Jídi chettu	Semicarpus anacardium.	
Bhárangi or ganta Bárangi chettu	Clerodendron.	
Bāvanji chettu ...	Psoralea corylifolia.	
Bhúchekra gadda or Néla gummudu ...	Batatas paniculata...	The tubers are used as a tonic.
Bhusarkara or Morínica puttatéga	Nichuhria oblongifolia	Refrigerant.
Bhútulasi	Ocimum Basilicum	Tonic.
Bikki or Konda manga	Gardenia latifolia ? Gardenia enncandra ?	
Bilvamu or Máredu chettu.	Ægle marmelos ...	Bael fruit, astringent used in dysentery.
Bodda chettu ...	Ficus glomerata,	
Buddamúdi chekka.		
Chāga chettu or Séga chettu	Sanseviera roxburghiana ...	Root used in fever.
Challa gummudu ...	Gmelina parvifolia...	Used in rheumatism.
Chemudu	Euphorbia tirucalli	Strong caustic used for sore eyes.
Chengali kóshtu ...	Costus	Refrigerant.
Chinna mutuva pulagam ...	Pavania zeylanica ...	Used in fever.
Chittámudapu chettu	Ricinus communis...	Castor oil.
Chinna navali ...	Niebuhria linifolia...	Diuretic.
Chinni chettu ...	Celastrus emarginata	Used for rheumatism.
Chiri chátarási ...	Dentalla rapens ...	Used for gout.
Chiri galagiru ...	Trianthema... ...	Used for sore eyes.
Chiri giligicha ...	Crotalaria laburnifolia	Do. do.
Chiri gummudu ...	Batalas paniculata ...	Used for gout.
Chiri tummi ...	Lencas	Used for sore eyes.
Chiri véru	Oldenlandia umbellata	Used for fever.
Dálimba or Dālimma	Punica granatum ...	Juice, used in puerperal fever.
Dévadāru	Erythroxylon Indica	Bark, used to check excessive urine.
Dirasana chettu ...	Acacia speciosa ...	Bark, applied to bruises.
Drakhasa chettu ...	Vitis vinifera ...	Refrigerant.
Dúlagunda	Mucuna prurita ...	Used for rheumatism.
Dushtapu chettu ...	Doemia extensa ...	Roots, used for boils.
Dumparáshtrakam...	Globba orixensis ...	Used for fever.
Gantu bhárangi ...	Clerodendron acaulis	Used for gout.
Gára chettu ...	Balanites Egyptiaca	Astringent.
Gasa gassálu ...	Alysicarpus stisracifolius ...	Used for bile.
Gili gicha	Crotalaria	Used for ringworm.
Górunta	Lawsonia alba ...	Leaves, used for boils.
Gummudu chettu ...	Gmelina asiatica ...	Used for gout.
Gurugu chettu ...	Crozophora plicata...	Juice, used for fever.
Indupu chettu ...	Strychnos potatorun	Purgative, drastic poison.
Injuva	Ferula Assafœtida ...	Anti-spasmodic and carminative.
Ishtimadhukam ...	... ...	Used for bile.
Iswara	Aristolochia Indica	Used for gout.
Ita chettu, munja ...	Phœnix sylvestris ...	Refrigerant.

Native Vegetable Drugs—(*continued.*)

Telugu.	Botanical Names.	Remarks.
Jaji chettu...	Jasminum grandiflorum ...	Used for bile.
Jammi chettu...	Prosopis spicigera	Bark, used for bile.
Jâta mâmsi...	Cyperus stoloniferus ...	Used for bile.
Jīdi māmidi	Anacardium occidentale ...	Juice, used for fever.
Jīla karra	Cuminum cyminum ...	Used for bile.
Juvvi chettu	Ficus Tsiela	Juice, used for bile.
Kambabu chettu.		
Kachóram...	Koempferia galanga ...	Used for bile.
Kalabunda	Aloe vulgaris	Purgative.
Kanne kómali	Boerhaavia stellata ...	Used for gout.
Kānugu chettu	Pongamia glabra	Juice, used for boils.
Karaka chettu	Terminalia chebura ...	Used for rheumatism.
Kataka róhini	... ...	Purgative.
Krishtna tāmara	... ...	Used for ringworm.
Kunkudu chettu	Sapindus emarginatus ...	Emetic.
Kuranji vōmam	Cuidium diffusum... ...	Anti-spasmodic.
Kunkuma purvu	{ 1, Rottlera tinctoria { 2, Crocus sativus	
Kuru véru	Colens velplectranthus ...	Used for rheumatism.
Konda kasivinda	{ 1, Casia sophora { 2, Toddalia esculenta	
Kustūri tumma	... ...	Used for cough.
Marâti maggu	Spilanthus acmella... ...	Used for gout.
Marri chettu	Ficus indica	Milk, used for gout.
Mámdi chettu	Mangifera indica	
Mādiphalam	... ...	Used for bile.
Máchipatri	Artemisia indica	Do. do.
Mánu Pasupu	Curcuma coesia	
Māredu chettu	Ægle marmelos	Astringent, Bael fruit.
Módogu chettu	Butea frondosa	Juice, used for gout.
Munga chettu	Crotolaria anthylloides ...	Juice, used for bile.
Munaga chettu	Moringa pterygosperma ...	Used for gout.
Malli chettu	Jasminun sambae	
Nābhi chettu		
Nára dabba chettu... ...	Citrus medica	Used for bile.
Nága késaram	Mesua roxburghii	Bark, used for fever.
Nalla dantena.		
Nalla uppi.		
Nérudu chettu	Eugenia jambolana ...	Juice, used for bile.
Néla gummudu	Batatas paniculata... ...	Refrigerant.
Néla tádi	Curculio orchioides ...	Tonic.
Nēla usiri	Phyllanthus niruri ...	Used for fever.
Nelli chettu	{ 1, Premia esculenta } { 2, Premna latifolia } ...	Used for cough.
Nēpālapu chettu	Jatropha curcas	Seed purgative.
Nīli chettu	Indigofera tinctoria ...	Do. do.
Nimma chettu	Citrus bergamia	Roots, used for bile.
Pachāku	Cinnamomum iners ...	Used for bile.
Pála chettu	Mimusops hexandra ...	Bark, used for gout.
Pám budama	Physalis peruviana	Used for gout and fever.
Panasa chettu	Artocarpus integrifolia ...	Bark, used for bile.
Patti chettu	Cissampelos pareira ...	Used for fever.
Pennéru	Physalis somnifera... ...	Do. do.
Pilli pesara	Phascolus trilobus... ...	Tonic.
Pilli téga	Asparagus racemosus ...	Used for fever and gout.
Pippali katti	Piper longum	Used for gout.
Pirangi chekka	Smilax china	Used for gout and cough.
Potti chettu	... ...	Used for fever and gout.
Pulla velaga	... ...	Juice, used for bile.
Pulléru	Croton claveferum... ...	Used for fever.
Rávi	Ficus religiosa	Juice, used for bile.

Native Vegetable Drugs—*(continued.)*

Telugu.	Botanical Names.	Remarks.
Régu chettu ...	... Zizyphus jujuba ...	... Juice, used for bile.
Rella chettu ...	... Cassia fistula... ...	... Bark, used for gripes.
Revul chinni ...	... ...	... Used for fever.
Sátnbrâni ...	... Herpestis mounicra	... Used for gout.
Sevyām	... ...	... Do. do.
Sima pippali ...	... ...	... Do. do.
Sonti	... Zingiber officinale ...	... Stomachic, carminative, stimulant.
Sugandhi (Pāla) ...	... Hemidesmus indicus	... Alterative on the blood, Diaphoretic Tonic.
Sunámukhi ...	... Cassia elongata ...	... Senna purgative.
Tādi chettu ...	... Terminalia belerica	... Diuretic purgative.
Tulasipatri ...	... Flacourtia cataphracta	... Used for bile and gout.
Tambâlavulli ...	... ...	... Purgative.
Takólapu chettu ...	... Clerodendron inerme	... Laxative, used as a poultice stimulating.
Tella Dantena ...	... Clitoria ternalea ...	... Used for gout.
Tella Tégada ...	... Ipomœa turpethum	... Used for bile.
Tippa Tíge ...	... Turospora cordifolia	... Do. do.
Tumma chettu ...	... Acacia arabica ...	... Expectorant.
Tungamuste ...	... Cyperus hexastachyus	... Used for boils.
Ummeta (Nalla) ...	... Datura alba... ...	... Narcotic stimulus depressant.
Usereka Pappu ...	... Emblica officinalis...	... Used for bile.
Uttaréni	... Achyranthes aspera	... Used for scorpion's bite.
Varagóki	... Toddalia aculeata...	... Used for ulcers.
Vattevéllu	... Andropogon muricatum	... Used for gout.
Vavili chettu ...	... Vitex trifolia ...	... Do. do.
Vayuralangālu ...	... Embelia ribes ...	... Used for gripes.
Vâvam	... Ptychotis ajowan ...	... Used for bile.
Vasa	... Acorus calamus ...	... Do. (sweet plug.)
Velaga	... Feronia elephantum	... Purgative, used for gout.
Vépa chettu ...	... Azadirachta indica...	... Margosa, used for fever.
Vúdaga véru ...	... ...	... Used for snake's bite.
Vuleveri véru ...	... ...	... Used for gout.
Vishtnu krántam ...	... Evolvulus alsinoides	... Used for fever.
Yālakulu	... ...	... Refrigerant.

SECTION VII.—FAUNA.

1. Of 'domesticated animals' little is to be told; they are the same here as in other parts of the Presidency.

2. *Wild animals.*—From the information at present possessed, there appear to be in the district about sixty species of Mammalia, and about three hundred species of birds. Of reptiles, fish and insects less is known, but Mr. John A. C. Boswell, C. S., has been, for some months, employed in collecting specimens of all descriptions of Fauna, which are forwarded by him to the Government Central Museum for identification and preservations. Lists of these will be published in due course, by Captain Mitchell, the Superintendent.

The great loss of human life in the hill tāluqs by tigers, which

was brought to notice on the occupation of Jeypore by the Agency, being forcibly represented to Government, the ordinary reward, Rupees thirty-five for a tiger's skin, was raised to Rupees 100. This has happily led to a great increase in the number of shikāris. During 1863-64-65 and the first half of 66, rewards have been distributed for no less than eighty-five tigers, three hundred and sixty-five cheetas and panthers, seventy-two bears and sixty-one hyenas.

3. The prices of domesticated animals, taking the average of the district, are as follows:—

Bullocks,	from 20 to 30 Rs.	Female Buffaloes,	from 8 to 20 Rs.
Cows,	„ 5 to 30 „	Asses,	„ 6 to 20 „
Male Buffaloes,	„ 12 to 50 „	Sheep,	„ ½ to 2½ „

4. The prevalent diseases amongst the cattle, and the remedies the ryots adopt in each case, appear from a report of the late Principal Assistant, Mr. Longley, C. S., to be these:—

(1.) "Pedda Sankatam" makes its appearance by ulcers on the body with small worms in them. The cattle refuse their food. The ryots never give any *medicine* in this disease, but celebrate the feast of the village goddess until the animal dies or recovers; they declare there is no remedy but this.

(2.) "Domma Sankatam." The belly swells, and the cattle refuse their food. The ryots grind a weed called "Konda Nallerû," and country mustard called "Varnavalû" together, and administer it for three days, three doses a day; it is given in balls the size of a lime: they sometimes brand. This disease lasts for ten days. Warm water must be given to drink.

(3.) "Tippu Sankatam." The cattle thus afflicted reel and fall down. It is remedied in the course of five or six days by branding at the back of the ears and head.

(4.) "Nallamabbu Sankatam." Cattle refuse their food for a day or two, and the skin becomes dry and parched, but ryots give a ball of pounded mustard seed; the cattle get over it generally in a day or two.

(5.) "Neridi." The liver swells, and difficulty of breathing ensues. The fore-arms are branded, and a charm is put on the neck. This disease lasts for three or four days.

(6.) "Mudi Mada." The knees swell; the ryots put a charm, the swelling subsides in a few days. This and "Donga Mada," swelling of the neck, generally come from over-work. Rest is the only cure.

(7.) "Vāyavu Sankatam," (Rheumatism.) A stiffness of all the joints: the cattle cannot walk. The shoulder joints and the fore and hind legs are branded, it lasts about a week; it is prevalent in the rains.

(8.) "Kadapu Noppi," (Gripes.) Chillies and mustard are given in balls.

(9.) "Yenda Tegulu." The cattle get lean and fall away. This disease is very common in the hot weather, when there is little grass to be had, and is induced from want of food. They generally die. The ryots brand the belly and sides.

The last and most important perhaps of all the diseases, is what the ryots call "Jadupu" or Cow-pox. It first appears with ulcers in the cleft of the hoof, and then with small pustules on the udder, face and neck. It is not considered at all dangerous. The ryots make the cattle stand in wet clay if the ulcers on the feet are very bad: they then give "Pesalu" (green gram), and if the ryot is well to do, he mixes rice and conjee-water with it, and gives this in the form of a ball, three times a day, for a week or ten days. By this time the pustules are generally broken and dried up. They do not use the milk of any cow or she-buffaloe, which has been affected with this sickness, until some days after the pustules have disappeared.

CHAPTER II.

RELIGION AND SOCIAL CHARACTERISTICS.

SECTION I.—RELIGION AND CASTES; WITH AN ACCOUNT OF THE CHIEF PAGODAS AND CHOULTRIES OF THE DISTRICT.

1. It has been observed by Professor Wilson, that all the Traditions and Records of the Peninsula recognise in every part of it, a period when the Natives were not Hindus. "What creed they followed does not appear, but it may be reasonably inferred that, if any, it was very rude, and such as might be expected from a barbarous people, for the same authorities assert that prior to the introduction of the colonies from the north, the inhabitants of the Peninsula were foresters and mountaineers, or goblins and demons."

"The extreme south of the Peninsula was first colonised and civilised by a Hindu race, thus indeed furnishing a clue to the real purport of what appears to be the most ancient Sanskrit poem, the *Rāmāyana*." Rámá was followed by certain colonists of the agricultural caste from Oude, whose leaders laid the foundations of the *Pāndyan* and *Chola* kingdoms. This event the Professor places in the tenth century before Christ. The introduction of the the Hindu religion into the principal tracts on the Malabar Coast appears to him to have occurred about the same time. Proceeding northwards the traces of the early condition of the religious faith of the people are more indistinct, but, such as they are, they continue to indicate to him the comparatively recent origin of the existing creed.

"According to one tradition, the Brahmins were invited to *Srīkākola* near the mouth of the Kistna by a prince called *Sudakshina*, and, according to another, they first came to the south of the Ner-

budda with *Uttunga Bhuja*, the father of *Nanda*, or were invited by *Nanda* about the beginning of the Christian era. The account most generally current, assigns the introduction of the principal families to *Munkunti Pallava*, prince of *Dharanikōta*,* in the third century of Christianity."

2. The same indications appear with regard to the upper part of the Coromandel Coast. "According to Arrian, the coast, before coming to the mouths of the Ganges, is occupied by the *Kirrhadœ*, a savage race. Ptolemy places them immediately east of the Ganges, to which they may possibly have extended; but he has a tribe that bears a designation of precisely similar import, the *Sabara*†, upon what appears to be the Mahanuddy river. The classical *Kirrhadœ* are beyond question the *Kirátas* of Sanskrit, and the *Sabara* are the *Savaras* of the same;—foresters and mountaineers, uncivilised barbarians, and their presence in the situations described is an evidence against the prevalence of the Brahminical system in those countries earlier than the first century of the Christian era."

3. In the south of the Peninsula, the earlier form of Hindu faith was the worship of Siva, while in Telingana, it was the Vaishnava. In course of time, however, various corruptions crept in, to reform which SANKARÁ CHÁRI, it is related, was born in the tenth century. He founded the division known as the *Smárta* Brahmins, who profess to follow the tenets of the Védas and the code of the Hindu law (Smriti) and who disclaim, although they may practice, the exclusively preferential worship of any form of the Supreme Deity. The following account of the *Smárta* School was communicated to Dr. Francis Buchanan by a Brahmin of that sect. "The eighteen *Puránas* are divided into three distinct doctrines, called *Sátwika*, *Rájasa*, and *Támasa*; the principles of which, from their tendency, are compared to God, to a king, and to the devil; the first and last resembling God and the evil spirit, while the *Rájasa* is of a princely nature, partly good and partly bad. *Sankarā Chāri* acknowledged the first two parts to be the proper guide for the conduct of Brahmins, and wrote a *Bháshya* or commentary, called after his own name; in which he explained the doctrine of the first twelve of the

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* West of Kondapilli in the present Kistna District.

† *Hodie* the Savaras, Sauras or 'Sowrahs' of Kimedy and Jeypore.

eighteen *Puránas,* so as to reconcile it with the tenets of six* of the prevailing sects, to whose continuance he gave his sanction and over whom he permitted sundry of his disciples to preside. By this method he gained a strong party, and having among others, brought over the prince of *Sringagiri* (near the western ghauts) where he lived, he commenced a violent and successful persecution against the heretical doctrines." From the time of the founder, the line of Smárta Gurus has uninterruptedly existed at Sringagiri to the present day.

* Given by Professor Wilson as the
(1.) Saivas.
(2.) Vaishnavas.
(3.) Sauras.
(4.) Sáktas.
(5.) Gánapatyas.
(6.) Kápálikas or Yogis.

4. In the following century (A.D. 1009) was born at Srí Permatúru near Madras, RÁMÁNUJÁ CHÁRI, of the Vaishnava sect, the second in the foregoing list of those tolerated by Sankará Chári. "These Brahmins followed the authority of the Puránas in the first division (Sátwika) only. They read the second division (Rájasa) also, although they do not found on it any of their doctrines. They look with horror on the third division (Támasa). On arriving at the age of discretion, Rámánujá Chári became a *Sanyāsi,* and wrote a commentary, in which he confuted the works of Sankará Chári, and demonstrated that of the twenty-one existing sects, the only one that ought to be tolerated was the *Vaishnava.* His commentary is now the chief authority of the 'Srí Vaishnava' Brahmins. They worship Vishnu exclusively, considering him as the same with 'Para Brahmá' or the Supreme Being. They allege Brahmá to be a son of Vishnu, and Siva the son of Brahmá, and consider them as the creative and destructive powers in the universe; but they abhor the worship of these gods. The founder, Rámánujá Chári, having had great success both against the Smártas, and the heretical sects, especially the Jains, formed a hierarchy for his followers; the five Sanyāsi Gurus of his faith have their seats at Ahobalam, Totádri near Raméswaram, Tirupati, Srí Rangam (near Trichinopoly) and Kanchivaram (Conjeveram.)"

5. After Rámánujá Chári, in the course of the same century, came BASAVA, the founder of a new form of the Saiva religion, that of the *Lingavants,* still very extensively diffused through the south of India.

The reader desirous of full information regarding these anti-Brahminical worshippers of Siva, who are indiscriminately termed Linga-

vantś, Víra-Saivas, or Jangams, should consult Mr. C. P. Brown's Essay on their creed, customs and literature in the twenty-sixth Number of the *Madras Journal of Literature and Science*, A.D. 1840. The founder, Basava, was born about A.D. 1130 near Belgaum in the Southern Mahratta country, the son of a Saivite Brahmin. He became minister at the Court of the Jaina prince, at Kalyānam,* the capital of the Carnatica country. He was thus led to compare the opposed statements of Jainas, (who are heretics in the eyes of Hindus, worshipping deified mortals alone) and Brahmins, and perceiving that both creeds were idolatrous; he refused thenceforth to worship any deity but Siva, whose image, the lingam, or 'Phallus' is the most ancient idol known among the natives of India. "This symbol," says Mr. Brown, "is as separate from indecency in the Hindu mind as circumcision is in the Mahomedan mind. The Brahmins, with their usual love of filth, have connected a variety of obscenities with the linga worship, but these are wholly unknown to the Jangams, who look upon this idol just as the Catholics do upon a reliquary, with deep veneration:

> Hanging a golden stamp about their necks,
> Put on with holy prayers.
>
> *Macbeth*, iv. 3.

The image erected in the Saiva temples being denominated Sthāvara Lingam, or the stable image, he denominated this reliquary the Jangama Lingam, or locomotive image: a phrase borrowed from the Védas, where it is used for 'living being.' Hence he and his followers are denominated Jangams, or living images of the deity."

6. The statements and conclusions of his Essay, Mr. Brown sums up as follows:—" The Jangams are a sect of Hindus who have lasted about seven hundred years. They adore Siva as the one god, and wear his image hung on their breasts. They call themselves primitive worshippers, and look upon others as idolaters. They say that they reverence the Védas, the Bhagavat Gíta, and the doctrines of Sancar Achāri, the great reformer of the Saiva creed, who in point of time preceded their teacher Basava. But rejecting the Bhārata, the Bhagavat, and the Rāmāyan, they deny the authority of Brahmins: by whom they, therefore, are detested as heretics. They are the

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* In the Nizam's country, 35 miles W. by S. from Beder.

disciples of Basava, and as all Hindus are apt to exalt their teachers into gods, they declare Basava to be the god Siva himself. Basava, though born a Brahmin's son, abolished every one of the brahminical observances; particularly caste, pilgrimage, and penance. Some Brahmins joined his creed, being in all probability his personal friends; he persuaded them to lay aside their name, and call themselves *Arádhyas*, or *Reverend* (καλοι whence Caloyer, the modern Greek name for a priest.) But he could not induce them to lay aside the brahminical thread: the rite of assuming which requires prayer addressed to the sun, as a god. Hence the Jangams assert that these, like other Brahmins are idolaters: and accordingly the Arádhyas are rejected by them and treated with scorn.

7. They are a peaceable race of Hindu puritans: though at times they have been more warlike: and when their tenets become correctly known to the English, there will appear no reason for excluding them from that patronage which has hitherto been extended only to Brahmins, or those Hindus who reverence Brahmins. Various prejudices have hitherto existed against the Jangams: these have now been investigated, and the result unreservedly communicated to the reader; who will find that the Jangam literature, however abhorred by Brahmins, furnishes an agreeable introduction to the various languages of Southern India."

The sect is not numerous in Vizagapatam. The Arádhyas have a few villages, granted to them by former Rājahs of Vizianagram.

8. "A subsequent innovation, a revival of Vaishnava doctrines, took place at a still later period, (as late as the thirteenth century) in the person and institutions of MADHVA CHÁRI. Adapted, like the foregoing form of the Saiva faith, to popular acceptance, it proved equally successful, and may be considered to divide with that religion, the adherence of the greater part of the population of the Peninsula, not of the brahminical tribe." The doctrine of the Madhva sect is described by Buchanan as follows:—"They allege that there is one Supreme God, *Vishnu*. His son is *Brahmá*, who is the father of *Siva*. Both of these ought to be worshipped, but *Brahmá* only mentally; as temples and regular forms of prayer to that deity are not lawful. They look with abhorrence upon the doctrine of the spirits of good men being absorbed into the deity, in which they differ from both *Smártas* and *Srí Vaishnavas*. They consider *Móksha* (freedom of the soul from the body, and emancipation from

further transmigrations of the soul) as the highest heaven; and men, who by their piety obtain a place there, are exempted ever afterwards from change; but still they are greatly inferior to Vishnu or the other great gods; and, according to their merit, enjoy different ranks. The *Madhvas* pray to the *Dévatas** who reside in *Swargham*† which, they say, is the same as mount 'Meru'; and when they are sick, they pray to the destructive spirits, such as *Káli Amma*. These are not considered to be different names for the wife of Siva, as the *Smártas* allege, but beings that live in the stars, clouds, and lower region of the heavens." Both the Madhvas and the Srí Vaishnavas agree in accepting the *Dwatya* faith, that is, that the creator and the created are distinct. In this they find a bond of union against the Smártas, who are *Adwaityas*, believing that all is 'Máya', or illusion, except the Supreme Being.‡ Some further distinctions will be found noted in the ensuing pages, giving an account of the Brahmins and other tribes of the district; derived chiefly from the narrative of Vijayapurapu Venkata Rão Puntalu, a respectable and intelligent official in the Public Service of this district.

9. Brahmins are of two grand divisions, Drávida and Gauda, each having five sub-divisions.

DRÁVIDA, viz:—	GAUDA, viz:—
Karnātaka.	Sáraswáta.
కర్ణాటక.	సారస్వత.
Mahárástra.	Kánukubja.
మహారాష్ట్ర.	కానుకుబ్జ.
Ándra.	Gauda.
ఆంధ్ర.	గౌడ.
Drávida.	Utkala.
ద్రవిడ.	ఉత్కళ.
Ghúrjara.	Maidhila.
ఘూర్జర.	మైథిల.

* That is the whole train of 'Dii Minores.'

† The Heaven of Indra.

‡ The Srí Vaishnavite Guru of Totadri, who lately passed through Vizagapatam, informs us that the Sri Vaishnavas are neither Dwaityas nor Adwaityas; they are Visishtad Waityas, *i. e.*, Adwaityas, with a distinction. Taking up a flower he said, 'In this flower there is scent, but the scent does not exist separately from the flower.' Such is the union between matter and spirit.

Drávida Brahmins do not eat animal food of any kind; but Gaudas partake freely of the flesh of many animals.

10. Drávida Brahmins are of three classes; Rigvedi, Yajurvedi and Sámavedi. These three are equal in every respect. The middle class is of considerable extent and the last very scarce.

Of the nine sects among Drávida Brahmins, viz :—

1. Smárta.
   స్మార్త.
2. Madhva.
   మధ్వ.
3. *Rámánujá.
   రామానుజ.

2. Saíva...... Followers of Siva.
   శైవ.
3. Sáktya..... Do. of Dúrgá.
   శాక్త్య.
4. Saura...... Do. of Surya (Sun.)
   సౌర.
5. Gánápatya Do. of Ganesa.
   గాణాపత్య.
6. Kápálika.. Do. of Bhairava, a son of (Siva.)
   కాపాలిక.

The last four sects are not be found in a body in this country.

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* Buchanan was informed that, about 500 years ago, a schism arose in the Srí Vaishnava or Rámánujá's sect concerning the interpretation of certain of their books. Hence the sect became divided into the (Southern) *Tengala* and (Northern) *Vaḍagala* schools, who will neither eat together nor intermarry. The differences between the two sects of *Aiyangár* (Venerables, as they style themselves) consist partly in ceremonial practices; for instance, at prayers, the Vaḍagalas ring a bell, which the Tengalas hold in abhorrence; and partly in matters of belief, the Vaḍagalas thinking, that in order to obtain future bliss, it is very necessary to be regular in their devotions, and liberal in their charity to pious Brahmins; and the Tengalas attaching less importance to those duties.

There is a difference also between the ladies. Vaḍagalas insist on widows of their caste getting their heads shaved; but a Tengala widow says, 'I will bow my head to the Guru; not to the Barber!'

11. Smártas form the greatest portion in brahminism, and comprise the following branches :—

1. Velnāḍu.
   వెల్నాడు.
2. Végināḍu.
   వేగినాడు.
3. Kasalnāḍu.
   కాసల్ నాడు.
4. Murikināḍu.
   మురికినాడు.
5. Telagānya.
   తెలగాణ్య.
6. Yāgyavalkya.
   యాజ్ఞవల్క్య.
7. Drávida.
   ద్రవిడ.
8. Arāma Drávida.
   ఆరామ ద్రవిడ

12. The first four branches derive their distinguishing name from the country they chiefly inhabit. These branches do not intermarry, but have social intercourse at meals. There is no difference whatever, in any respect, among them, excepting that the last branch is held in less estimation by some.

13. There is another class of Brahmins, called Pújáris (priests in pagodas), who are considered inferior to the rest of the Brahmins, particularly the Pújáris who conduct worship in the pagodas of Siva; because they eat rice, fruit, &c., used as offerings to Siva, which the other Brahmins refuse to eat.

14. In performing the sacrifice "Yagnya" the Smártas and Váḍagalas of Rámánujá religion make annual offerings, but Madhvas only offer imitations of animals made of wheat flour. With regard to these modes of offering, there exist considerable controversies between Madhvas on one side and Smártas and Vaḍagalas of Rámánujá religion on the other. Each party puts such construction on the passages of the Véda as may support its own view.

Tengalas of Rámánujá religion perform no 'Yagnya' at all, for according to their belief, the pleasures it leads to in the upper world are temporal, while those obtained by a conscientious worship and devotion are eternal.

Besides the difference in the mode of making offerings in 'Yagnya' between Madhva (who are in this joined by Tengala) on one side,

and Vadagala of Rámánujá religion, and Smárta on the other,* there is another as to the observance of the Êkādasi.

A Brahmin is not allowed by Véda to perform any ceremony, religious or otherwise, for ten days, a Kshatriya for twelve days, a Vaisya for fifteen days, and a Sudra for thirty days after a child-birth or death in his own family or in that of a cousin, as during those several periods he is held to be unclean on account of Jātāsaucham in case of birth, and Mritāsaucham in case of death.

15. The Brahmins called Véparis and Niyógulu, the former belonging partly to Madhva and partly to Smárta, and the latter partly to Smárta and partly to Rámánujá religions, were formerly a working class, such as divans, clerks, &c., from which posts other Brahmins were excluded. The latter were not accustomed to prosecute such studies as would qualify them to aspire to such posts, but employed their time in devotion, learning Védas and Sastras, and teaching them to their disciples. They where protected and supported by the ancient kings, Time however has made a great change.

16. Kshatriyas or Rájápûts are divided into two races, the Solar and the Lunar. These two are equal in respect of caste and quality —still they do not intermarry, or take their meals together.

From the Kshatriyas in Rájáputána, people of four Gotrams or tribes are said to have come forth several centuries ago, having the Pûsapati family, or the family of the Maharājahs of Vizianagram at their head, and have ever since been living in the Northern Cirkars. All the Kshatriyas in this country treat the Maharājās of Vizianagram with high respect—and submit to their ascendancy.

17. Vaisyas are of two sorts, Gaura Kōmati and Traivarnīkulu (or third caste). The former belong to the Smárta, Rámánujá and Saiva sects, and live by cultivation and trade. The latter are followers of Rámánujá faith only. These chiefly deal in gold and silver, and ornaments made thereof. Kōmatis and Traivarnīkulu do not intermarry or eat together at meals.

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* Every eleventh day of the bright and dark fortnight in each Telugu month is called ఏకాదశి Êkādasi, on which abstinence from drink and food is enjoined. Consequently the Madhva and Tengala of Rámánujá religion hold it improper to perform, on those days, the daily libation of water and annual ceremonies in the names of their deceased ancestors, to whom as declared by Véda they offer the drink and food; but Vadagala of Rámánujá as well as Smárta do perform those ceremonies on those days, deeming the omission contrary to Véda, and, as such, sinful.

There is another class, Kalinga Kōmatis, who are only nominally Vaisyas. They eat fish and flesh, while Gaura Kōmatis and Traivarnīkulu do not do so. Kalinga Kōmatis are found in the northern part of this district and in the district of Ganjam. They do not reside at any place from whence the hill of Padmanábham near Bimlipatam can be seen, from some tradition that a residence near that place formerly proved inauspicious to their class.

18. The fourth Hindu caste, the Sudra, is of an indefinite character; however, Velamas, Kammas, Balijis, Kápus and Kummars (potmakers) are held to be most respectable, Velamas claiming to be equal with Kshatriyas in point of respectability. These two are held to be equally warlike.

There are several sub-divisions among Balijis, such as :—

Gāzula Baliji... ... గాజుల బలిజి.	These are chiefly Glass Bangle makers.
Vāda do... ... వాడ బలిజ.	Chiefly sailors.
Pagadála or coral do..... పగడాల బలిజ.	Do. deal in corals and pearls.
Linga do. లింగ బలిజ. or Dúdi do. దూది బలిజ.	Trade.
Periki do. పెరిక బలిజ.	Chiefly carry on cultivation and trade and some of them hold a high position at the Presidency and in the Vizagapatam District.

19. Besides the above, there are several classes of Hindus following different trades, viz :—

Bhaktálu... ... ... భక్తాలు Telagálu... ... ... తెలగాలు Nagarálu...... ... నగరాలు Majjulu... ... ... మజ్జులు	Serve as soldiers.

Vantarlu...... ... వంటర్లు Aiyarakálu ... ... అయ్యరకాలు Bérílu ... ... బేరీలు		Serve as soldiers.
Sristi Karanálu ... సృష్టికరణాలు		Hold office of village Karnam. In Hill Zamindaries, people of this caste exercise great influence.
Kápula ... ... కాపులు Koppula Velamalu ... కొప్పుల వెలమలు Tottadi Velamalu ... తొత్తడి వెలమలు Gollalu ... . గొల్లలు Gaudu Gollalu. ... గౌడు గొల్లలు Erra Gollalu. ... యర్ర గొల్లలు Gavaralu ... ... గవరలు Yànádulu ... .. యానాదులు Reddikílu ... ... రెడ్డికీలు Kálingulu ... ... కాళింగులు Nágavásulu .. ... నాగవాసులు Kúrākulavāllu ... ... కూరాకులవాళ్లు Muttirájulu, ... ముత్తిరాజులు		All these classes cultivate lands. Gollalu keep sheep, and sell milk, tire and ghee besides. Gaudu Gollalu keep cows and buffaloes, rearing them for sale. Erra Gollalu also do the same, and some of them further pretend to be fortune-tellers.

Vupparlu ... ... వుప్పర్లు	Dig tanks.
Vaddarlu ... ... వడ్డర్లు	Repair irrigation works.
Banjáris. ... ... బంజారీలు or Kudiyálu. ... ... కుడియాలు	Traders. They bring wheat, chenna, red chalk, &c. &c., from Nagpore and other countries, sell them here and in Ganjam, and take back salt.
Dévángula ... ... దేవాంగులు	Weave cloths.
Sálílu... ... ... సాలీలు	Do.
Pattu Sálílu. ... ... పట్టు సాలీలు	Do.
Kaikálavállu ... ... కైకాలవాళ్లు	Do.
Dásarivállu ... ... దాసరివాళ్లు	Weave dungaries and tape for cots.
Góne Perikílu ... ... గోనె పెరికీలు	Weave gonies.
Mangali. ... ... మంగలి	Barbers, rude musicians.
Jeṭṭí. ... ... జెట్టి	Shampoo and rub ointments to cure pains.
Vuḍupulavállu... ... వుడుపులవాళ్లు	These are also called Velamas, paint chintz.
Rangiríjulu ... ... రంగిరీజులు	Dye cloths.
Kápa Çákali ... ... కాప చాకలి Vaḍḍe cákali ... ... వడ్డె చాకలి	Wash cloths, torches and palanquins.
Yátavállu. ... ... యాతవాళ్లు Idigavállu ... ... యీడిగవాళ్లు	Draw toddy and carry palanquins.

Segidílu ... ... Draw toddy, and carry palanquins.
శెగిడీలు

Gamallavállu ... ... Draw toddy and besides distil and sell arrack.
గమళ్లవాళ్లు

Bestálu. ... . Carry palanquins.
బెస్తాలు

Médarlu ... ...
మేదర్లు
Gúḍalavállu.... ...
గూడలవాళ్లు
} Make bamboo boxes, sieves, &c.

Mandulavállu ... Sell drugs, and some powders.
మందులవాళ్లు

Kamsālies, are of five trades, viz :—

1. Stone-cutters ...
రాతిపనివాళ్లు
1. Iron Smiths.... ...
కమ్మరి
1. Carpenters ... ...
వడ్ర
1. Braziers ... ...
కంచరి
1. Gold Smiths... ...
బంగారు పనివాళ్లు

} During the reign of Chóla Chakravarti, Kamsālies claimed to be equal to Brahmins. This offended the said sovereign and he ordered their destruction. Some only avoided death by taking shelter with people of "Ozu" caste. As an acknowledgment to those people, many of the Kamsāla people affix to their house, name the term ózu, as Kattózu, Lakkózu, Pátózu, &c. Besides making gold and silver ornaments, goldsmiths serve as shroffs.

Muçhçhís ... ... Painters, draw pictures.
ముచ్చిలు

Déva Telukali ...
దేవతెలుకలి
Kápa Telukali ...
కాపతెలుకలి
} Express oils and sell them.

Dúdékulavállu ... Beat cotton and blow horns.
దూదేకులవాళ్లు

Godárivállu... ...
గోదారివాళ్లు
Mádigavállu... ...
మాదిగవాళ్లు
} Make and sell slippers.

Katikílu ... ... Sell mutton.
కటికీలు

Tiragati gantlavállu... తిరగటి గంట్లవాళ్లు	Repair hand mills, catch and sell antelope or their skins.
Bhógam vállu ... భోగంవాళ్లు Sánivállu ... ... సానివాళ్లు Kúrmapuvállu ... కూర్మపువాళ్లు Nágavásula ... ... నాగవాసులు	Women of the same classes who have not entered into matrimony gain money by prostitution and acting as dancers in feasts, but those who are married live like the generality of other family women. The principal occupation of Nāgavāsulu is, as shown above, cultivation, but some of that caste lead a bad life, and as such are excluded from the body of the caste.
It'evállu ... ... ఈటెవాళ్లు	These people exhibit different shows, such as wrestling, ascending high posts, walking on ropes, &c. &c. The women act as common prostitutes.
Bhágavatulu... ... భాగవతులు	Dramatists. Act several plays. Respectable women do not join these plays, and dancing girls seldom do.
Bommaláṭavállu ... బొమ్మలాటవాళ్లు	Exhibit shows.
Gangireḍlavállu ... గంగిరెడ్లవాళ్లు	Train bulls to play, and exhibit them to the public.
Gosangulu ... ... గోసంగులు	A kind of beggars. They call themselves descendants of Jambavanta, the Bear, into which Brahmá transformed himself to assist Srí Rāma in destroying Rāvana and others.
Chitta jalluvállu ... చిత్తజల్లువాళ్లు	Play petty tricks of conjuring.
Neravidyavállu ... నైరవిద్యవాళ్లు	Wrestle and exhibit feats of dexterity.
Pailamánlu... ... పైలమాన్లు	Do. do.
Gáridívállu ... ... గారిడివాళ్లు	Practice sleight of hand.
Pámulavállu... ... పాములవాళ్లు	Tame and exhibit snakes to the public.

Vipravinódulu విప్రవినోదులు	... These were once Brahmins, but they have lost their caste; they live by begging from other Brahmins; they do not beg from others. They juggle or practice గారడి but they do not exhibit it except in the presence of Brahmins.
Runjaluvállu... రుంజలువాళ్లు	... Beat drums called Runjalu; they never go to any others but Kamsālies.
Panasavállu.... పనసవాళ్లు	... Beg from Kamsālies and none else.
Podapótulavállu పొడపోతులవాళ్లు	... Beg only from Golla people for money or for alms.
Varugubhatlu వరుగుభట్లు	Do. Perikilu for do. do.
Addapusingulu అద్దపుశింగులు	... Do. Barbers for do. do.
Víramustivállu వీరముష్టివాళ్లు	... Do. Saivas for do. do.
Bhatrájulu ... భట్రాజులు	... Serve as minstrels and also as peons.
Sátánlu ... సాతాన్లు	... Vaishnavas of Sudra class. They sing religious songs and go abegging.
Dásarlu ... దాసర్లు	... Do. do.
Jangálu ... జంగాలు	... Do. do. also serve as tailors.
Málalu, Pariahs మాలలు	... Cultivate lands, serve as servants, ryots, and as village-watchers.
Paidimálalu... పైడిమాలలు	... Do. do. spin cotton.
Bóyalu ... బోయలు	... Do. do. serve as peons.
Rellivállu ... రెల్లివాళ్లు	... Rent gardens and sell vegetables.
Chaççadivállu చచ్చడివాళ్లు	... Do. do. serve as Toties.
Jálárlu ... జాలార్లు	... Fish, and carry palanquins.
Pallilu ... పల్లీలు	... Fish.

20. As for the religion of the lower classes, they recognise the village goddess only, who is one or other of the forms of Pārvati, the wife of Siva. There is not a hamlet in which annual orgies in honor of this goddess are not held, with more or less of expensive ceremonial, throughout the whole district. The superior forms of Aryan worship are known only to the upper classes, for while in Ganjam and further north, scarcely a village is found in which there is not a temple or a substantial building containing the image of Siva or Vishnu; in Vizagapatam there is not a village in a hundred where such can be found. In some localities, the dead of the lower castes are carried to the place of cremation with pomp and music, a custom which, although sanctioned by the ancient writings, is never observed by the Aryans and the people of the north.

21. Owing to the extensive alienations under the head of Agrahāram and Bhaṭṭa-vritti, the Brahmins are generally well off, and the Vaidic sacrifices are performed in this district almost every year. Next to the Brahmins, the Kōmaties are the most bigoted Hindus; but the Kōmaties of the town of Vizagapatam relax their faith in favor of a celebrated Mahomedan saint, who lies buried by the Dargāh on the top of the hill which overlooks the harbour. Every vessel passing the bar, inwards or outwards, salutes him by hoisting and lowering its flag three times; he is considered all potent over the elements, in the Bay of Bengal; and many a silver 'Dhoney' is presented at his shrine by Hindu ship-owners, after a successful voyage. We remember a suit between a Kōmati, the owner of a Dhoney, and his Mahomedan Captain, who was also the Supercargo, for a settlement of accounts. In a storm off the coast of Arracan, the skipper stated he had vowed a 'muḍupu' or purse of Rupees to the Dargāh, and had duly presented it on his return. This sum, amongst other sets off, he charged to the owner of the vessel, the plaintiff, whose sole contention was that the vow had never been discharged; the propriety of conciliating the old Fakír, in a hurricane, he submissively allowed.

22. There are numerous popular Pagodas in this district, of which brief mention will now be made.

SIMHACHALAM.—This temple is situated on a hill, which is supposed to bear some resemblance in shape to a lion *couchant,* about ten miles from the town of Vizagapatam. It is sacred to Narasimha, or the 'Man-lion' incarnation, in which Vishnu appeared to free the

earth of the tyranny of the insolent demon, Hiranyakasipu. The temple and other buildings were erected by Lāngala Gajapati, sovereign of Orissa, perhaps six hundred years ago. They are composed of a black-stone and enriched with excellent sculpture. There are many fountains on the hill, known as Gangādhāri, Godávaridhāri, Malāpahāri, &c.; the waters of which are held in great sanctity. The figure of the Swāmi is kept covered with an unctuous preparation of sandalwood, and every year on the third day of the bright fortnight in Vaisākh (May) the unguent is removed, and the idol exposed to public worship. The day is kept every where as a holiday, the 'Chandanayātra' being the best observed festival in the district.

In this Pagoda, there is a pillar called 'Kappa Stambham' or the Frog's Pillar, deserving notice. It is hollow at the upper end, which it is believed was caused by a frog issuing therefrom. It is amazingly revered by barren women, solicitous for children, who embrace it and pour their gifts before it. The custody of the pillar with the right, by consequence, to these offerings, is put up to auction annually, when a very keen competition is elicited.

Half way up the hill, is a handsome gateway, called Hanamaddwáram, where the monkey god, the favorite of Vishnu, is said to have his station. Much of the carving here and at the other buildings was defaced by the Mahomedans; this is related in a book entitled 'Vairihararamha Simhādri Nárasimha composed by 'Gogulapáti Kúrmanna,' a celebrated Telugu poet, who flourished at the Court of Pedda Viziaram Rāz of Vizianagram. Another poet, Allasāna Peddanna, the author of the 'Manu Charitra', records a visit to Simhāchalam made by the great potentate, Krishna Ráyalu, of the Vijayanagar dynasty, who, according to Brown, died in A. D. 1540, after a reign of thirty-five years.—*Vide* Appendix.

When the Púsapātis rose into power, about two hundred years ago, they became the Wardens of this temple, and endowed it with lands valued at Rupees 14,613-0-3 per annum. The bungalow and the beautiful rose garden at the foot of this romantic hill were constructed by Púsāpati Sitāram Rāz, about eighty years ago. Picnics are frequently made to this spot by the English of Waltair.

UPMÂKA.—This is an Agrahāram adjoining to Nakkapilli in the proprietary estate of that name. Here is a rock on which is the Pagoda of Srí Venkatéswara. This is a very ancient Pagoda. There are no idols, the likeness of any living thing, but resemblances of the

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Sankha (Conch) and Chakram (Discus) carried by Vishnu, are visible on a stone. At the bottom of the rock there is another Pagoda with the image of Srí Venkaṭéswara in it. In this part of the country the belief is that the Swāmi at Upmāka is another incarnation of Srí Venkatéswara of Tripetty.

This Pagoda is under the charge of Goḍé Nārāyana Gajapati Ráo, the proprietor of Nakkapilli Hundá. The ready money allowance of 1,000 Rupees, formerly assigned by Government, has been commuted for land bearing that amount of Shist, annually.

PADMANÂBHAM.—This is a small village some few miles from Bimlipatam. Here is a very steep and lofty rock, on the top of which is "Srí Padmanābha Swāmi" in a small temple. This idol is the likeness of the one at Ananta Padmanābha in the Travancore country; here too as at Upmāka there are representations of the Conch and Discus of Vishnu. At the bottom of this rock there is a Pagoda sacred to Srí Kunṭi Mādhavaswámi, dedicated by Yudhishthira, the eldest of the Pándava princes, to Mādhava *alias* Krishna, to whose name he affixed that of his own mother Kunṭi or Prithā.

The Rājahs of Vizianagram have made landed endowments to the extent of Rupees 3,210-0-5 a year, for the support of this Pagoda.

RÂMATÎRTHAṂ.—This shrine was established at a place about five miles to the north of Vizianagram, while the country was yet overgrown with jungle. The Swāmi here is known by the name of "Vanavása (forest dwelling) Rāma." The image with that of Rāma's wife Síta, and his brother Lakshmana, was placed here by the same prince, Yudhishthora, who established Kunṭi Mádhava Swāmi at Padmanābha.

The idols here were in côurse of time forgotten and became by degrees covered up in the bowels of the earth. Being warned in a dream, Sítárāmachandrulu, one of the former Rājahs of Vizianagram, explored the jungle and discovered the idols, which he established in a temple built for the purpose, and made some endowment in land, which, with the additions made by the subsequent Rājahs, amounts to Rupees 2,364-12-6 per annum.

PUSHPAGIRI.—Thiṣ is a small village near Annamarázpéṭa, once the residence of Zampana Padmanábharāz, maternal grandfather of the late Rājah of Vizianagram. Bangáraya, maternal grandmother and guardian of that Rājah, established Srí Vénugópála Swāmi here;

and built a considerable Pagoda. At her request, the late Rājah granted a landed endowment of 3,630 Rupees to this Pagoda.

BIMLIPATAM or BHÎMUNIPATNAM.—To the west of the town is a hill facing the sea. On this hill is a Pagoda with Srí Lakshminarasimha Swāmi in it.

This town and the Pagoda were founded by Bhíma, the second of the Pāndava princes in the 'Dwāpāra Yuga', or the age preceding the present one.

There are reservoirs of water on this hill which were never known to be dry.

Dípārādhana, or the offering of lights, is most pleasing to this Swāmi. Every Saturday evening all the year round, lamps are lighted in and around the Pagoda, by some persons who have made vows to that effect. The Maharājah of Vizianagram, in whose Samasthánam the town is situated, supports this Pagoda by a ready money allowance of 360 Rupees.

The late Godé Súrya Nārāyanaráo, proprietor of several Hundás, and a wealthy and respectable resident of Vizagapatam, built a stately flight of stone steps from the bottom of the hill up to the Pagoda of the Swāmi.

DHARMAVARAM is the seat of Sanyāsaya, a disciple of Siva. Bestowing issue is believed to be in his particular power. Childless women proceed to the place on a Monday morning. After bathing in a tank near the Pagoda, and adorning themselves with whatever ornaments they have, they go into this Pagoda, where a man of the Jangam caste serves as a Pújári. He makes Pújá to Sanyāsaya with flowers in the name and on behalf of every women in attendance. After the Pújá is over, should a flower drop down from the idol, it is reckoned an auspicious sign.

Persons bearing the names of Sanyāsi, Sanyāsaya, Jogi, Jogaya, Rāmajógi, &c., &c., are always understood to have been born under the favor of Sanyāsaya Swāmi.

PUNYAGIRI.—This hill is on the south-west of Srungavārapukóta, a large town in the Vizianagram Samasthánam.

There are several fountains of water on this hill, into which the bones of the dead are thrown, when they become petrified in the course of a few months. Every Sivarātri or the twenty-ninth day of the month Māgham (February) there is a festival, to which large

numbers of all classes of Hindus congregate, to perform their ablutions in the said fountains. In one place, water drops down from stones which are formed by nature in the shape of Lingams; they are called Kóṭi Lingam. In the valley there is a goddess called Dhāra Gangamma, much esteemed by the hill people who live in the neighbourhood. Pilgrims attending the Jātrâ invariably pay a visit to this goddess.

PANCHADHĀRALU.—Here on a small rock is a very ancient Pagoda of Siva, as Dharmeswarudu. There are five fountains here, whence the name of the village.

BALIGHATTAM is a village to the south of Narsipatam. There is a small rock near the village, on which is a Pagoda of Siva as Bramheswarudu.

In nearly all Hindu temples the Swāmi faces the east, but here as in the case of Visvesvara at Benares, the Swāmi faces to the west. A small river, the Pandéru, or Varāhanadi, runs on both sides of this rock. It also runs for some distance from south to north, where it is called Uttara Vahini, and is held extremely sacred.

The following verse expresses the glory of the Swāmi and of the river:—

"Paschimábhimukham Lingam, nadīchâttara vâhini.
Yatra Kâśi samaṁ tulyam, tatra muktirnasamsayah."

"Where there is a Lingam with its face to the west, and a river running to the north, that place is equal to Kási, and there you will certainly obtain 'Mukti.'"

The banks of the Varāhanadi are for some small space formed of pulverized shale, resembling the ashes (Vibhúti) smeared by the followers of Siva on their forehead. The people believe it to be the ashes of a sacrifice performed by Balichakravarti here.

APPIKONDA is a village on the sea coast, near Vizagapatam, sacred to Siva as Sómeswarudu. Numerous Pagodas formerly existed in the neighbourhood of the present temple, but have long been covered over with sand drifts. A large Yātra congregates here every Sivarátri.

When a child is born, or a girl attains puberty under an inauspicious star, the father or husband is forbidden to look upon the child

or wife until he sees his or her face reflected in a basin of clarified butter or oil. This is called Ajyavekshanam, and it is considered lucky to perform the ceremony at this Pagoda.

YELLAMANCHILI.—Close to this village is a rock with a temple on the top of it. In this temple is Vîrabhadraswāmi, a form of Siva. Yellamanchili was the seat of certain shepherd kings who were of some note. They built the above Pagoda, and some others of which the ruins are visible, with those of a building called Núku Pápa Meda.

A jar containing a large number of copper coins was found near Yellamanchili, two years ago; on one side they bore the effigy of a bullock. It is supposed they were struck by the old shepherd dynasty. They were sent down to the Museum at Madras.

RISHIKONDA.—This hill is on the sea shore between Vizagapatam and Bimlipatam, and was formerly the abode of some Rishis or sages. It is known to European mariners as the Sugar Loaf Hill.

At the bottom of the hill there is a temple of Siva, with a Satram established by the late Pulavarti Vaidya Nádham, a native of this district, who acquired a large fortune as a factor at Calcutta.

SANGAM is a village in the Government Estate of Pálconda. Here the two petty streams Góstani and Végávati unite and fall into the river 'Lángali,' which disembogues at Māfuz Bandar, near Chicacole.

In the delta of these streams is the Pagoda of Siva as Sangameswarudu. This name is taken from the 'Sangamam' or confluence.

This and four other 'Lingam' shrines were established by Balaráma, the elder brother of Krishna, on the banks of the Nāgāvali river, which was formed by a track of Balaráma's plough, (lāngala.)

The following are the 'Lingams' established by Balaráma:—

1 at Paikapád,	Pátáleswara,
1 „ Gompa,	Sómeswara,
1 „ Langam,	Sangameswara;
1 „ Chicacole,	Kōteswara,
1 „ Māfuz Bandar,	Mani Nágeswara.

MUDDUTI is a village of the Vizianagram Zamindary. Here, the river Sárada unites with another river of the same name. The Swāmi of the Pagoda is called therefore Sangameswara.

Besides these, there are two famous village goddesses; one at Vizagapatam (Yellamma) and one at Ankapilli (Núkālamma.) Their festivals are resorted to by tens of thousands, including great numbers of the upper classes.

23. The MAHOMEDANS in this district are few in number, and generally engaged in very humble occupations. Two villages near Vizagapatam, Dévâda and Yaráda, were granted by the Mahomedan rulers, about one hundred and fifty years ago, for the support of the Mosque in the town. They yield a present revenue of Rupees 8,000. The last census gave the entire Mahomedan population at 14,857.

24. A separate chapter will be devoted to the KHONDS and other notable HILL TRIBES, as well as to the Religion, Castes and Social Characteristics of the Jeypore country,—the latter from the pen of Lieutenant J. MacDonald Smith, M. S. C., Assistant Agent; but it may be convenient to give in this place the generally received opinion of the Natives here, as to the origin of these wild races.

A certain king in Hindustan, named Vena, dying without heirs, the Rishis or Sages, by the power of incantations pronounced over a jar of oil, which they stirred about with the thigh-bone of the deceased monarch, endeavoured to create a proper successor. The being they summoned into existence was, however, a monster rather than a man, and they forthwith exiled him to the south of the Vindhya mountains, where he became sovereign of the hill tracts. His name was NISHADA; he had issue five sons, GAITA, MUKA, MANYA, KONDA and KODU, and from intermarriages between the descendants of these brothers, the following castes were formed:—

Koya,	Yarakala,	Róna,	Pangu,
Chençu,	Maddu,	Goṇda,	Nogalā,
Savara,	Bāsa,	Jóḍiyá,	Bottaḍa and Bonka.

The Zamindars of the 'Konda Rāzu' caste, who now call themselves Kshatriyas, and who find Brahmins ready enough to become their Puróhits, have, it is supposed, one or other of the sons of Nishāda for their ancestor.

CHOULTRIES.

25. The Mahārājah of VIZIANAGRAM, maintains eleven of these institutions, three founded by his ancestors, eight by himself. Way-

faring Hindus, chiefly Brahmins and Bairāgis, are supplied with food and lodging, free :—

Old.	*New.*
Kovvāda,	Vizianagram,
Sabbavaram,	Kóṭapālem,
Bhāvāji Maṭham (at Vizianagram.)	Bhímasinghi,
	Simhāchalam,
	Padmanābham,
	Rāmatîrtham,
	Sríkúrmam (near Chicacole.)
	Kuppili.

The BOBBILI Chief maintains two, one at Bobbili, the other at Rājām.

Private individuals have, at different times, founded the undermentioned eight choultries, making over the endowments to the Rājahs of Vizianagram, as Trustees :—

Nellimarla,	Kónādah,	Nílaya Satram,	Siguḍām,
Bimlipatam,	Mópāḍa,	Kottavalsa,	Embarāya Gullu.

The following four choultries are kept up by the founders or their families; the endowments are eked out by the profits of land assigned by the Vizianagram family :—

Aganampúḍi, | Rishikonḍa, | Yellamanchili, | Sannaya Satram.

The seven following are entirely maintained by the founders or their descendants, generally of the Banyan caste :—

* Nakkapilli ;	*house name of founder*,	Móṭamarri.
Gummalúr ;	„	Garuḍa.
Ankapilli	„	Yenḍúri.
Vizagapatam ;	„	Garuḍa.
Do. No. 2 ;	„	Goḍé.
Madhuravāḍa ;	„	Garuḍa.
Ambakhanḍi ;	„	Inuganṭi(Velama caste.)

* Has lodging-room for all castes, being endowed by the Government with the usual extent of land, for that purpose.

SECTION II.—TELUGU LANGUAGE AND LITERATURE;*

WITH

SOME ACCOUNT OF THE DISTRICT AND THE POPULAR PLAYS.

1. Telugu or Tenugu, also called Andhra (and by Mahometans Telinga or Tailinga) is one of the principal languages of Southern India. Circles drawn on the map around Cuddapah, Rajahmundry and Kondapilli, the radius of each extending to Madras, will sufficiently show the limits wherein it is spoken. It is derived from the old Dravidian stock of which Tamil is now the eldest surviving scion. The Sanskrit is to the southern tongues, what Arabic is to Hindustani, or Latin is to English; the source of learning, the favorite pursuit of scholars, the fountain of scientific phraseology; but the grammar of these languages is independent of Sanskrit.

2. The alphabet used shows that Telugu immediately originated in the Karnātaca (Canarese) language, spoken in the centre of the Peninsula: the ancient Telugu princes are spoken of as *Karnātaca Doralu;* but in modern days the two languages are as different as Welsh and English. The Telugu alphabet resembles that of no language but Karnātaca; the letters vary in shapes to no greater extent than French varies from English manuscript.

3. The Telugus frequently advert to the idea that Sanskrit is the mother tongue of their language, and insist that at least Telugu *poetry* originates in Sanskrit. This is easily disproved. In orthography all the laws of permutation and elision are widely different; and every law of the Telugu prosody is totally dissimilar to Sanskrit, although five or six metres (out of some hundreds) have been imitated from that language.

4. The circles which have been mentioned do not include all those parts of the Indian Peninsula where the language is spoken: for the Telugus have emigrated to various parts of Southern India: thus a knowledge of this language will be available in the Tamil districts, and particularly in the neighbourhood of Madras. We find however no signs of emigration into the Telugu districts: the tyranny of the Mahomedan rulers of Telingana in former days is generally referred to as accounting for this fact. Under their dominion, Telugu literature fell very low, and has only gradually revived under the British

* Abbreviated from the Essays of Mr. C. P. Brown, late Madras Civil Service.

Government. Fortunately, no part of the ancient and favorite volumes perished in the interval.

5. From the harmony of the Telugu language, some have called it the Italian of India; doubtless in the poems and in the pronunciation of retired villages, it is very melodious; but, like Italian, it has many a rough and coarse dialect: and the Telugu used in our Courts of Justice is a strange jargon in which English and Persian phrases are thickly interspersed; forming a jumble that may be difficult to an Englishman who otherwise may be a good proficient in the language. In another very important respect it resembles Italian; for no part of the language, not even in the oldest poems, has become obsolete. And to a beginner there is no easier volume than the 'Prabhu Linga Líla, which is supposed to be about seven hundred years old. Some attribute it to a more remote age: but it certainly was written before the Mahomedans invaded the country.

6. In the literature of the Telugu people, three bright æras are generally pointed out; the first, that of NANNAYA BHATTA, who flourished about A.D. 1130, and was the author of an intricate treatise on grammar. The next (assigned to A.D. 1200) is that of TIKKANA SOMAYAJI, who turned the Mahābhārat into Telugu; philologists with one voice declare him to be the unrivalled model of style. About two centuries later was the brightest noon of learning, illuminated by BHATTU MURTI, (whose most celebrated poem is the 'Vasu Charitra,') and other bards who are emphatically called the "gems." From the want of dates in Telugu literature, it is impossible to ascertain precisely the æra at which these writers flourished; but it would seem that their illustrious patron Krishna Rāyulu of the Vijayanagar dynasty died A.D. 1458.*

7. Before proceeding to further details, it may be worth while to describe the state of the national taste, among the learned and the less literate. The few Brahmins who cultivate SANSKRIT learning generally, study grammar, a few of the works on divinity, metaphysics, law and logic: also some portion of the poetical and dramatic writers. To read through a poem is thought quite superfluous, and those who assert their complete mastery of the Māgha, the Rāmāyan, and other leading classics, seldom can prove that they have read more than a few chapters in each.

* Subsequent researches led Mr. Brown to fix A.D. 1530 as the correct date of this event.

8. Another class devote their attention to TELUGU learning, and acquire a good mastery of the Vasu Charitra, Manu Charitra, Vishnu Chittíyam, and other poems of celebrity. Even among these scholars, the *grammar* of their language is little cared for, and the pedantry of the standard treatises on prosody has led to similar disuse. The Siva Andhra, a dictionary of synonymes arranged in verse is, like its Sanskrit model the Amara Kosha, very widely taught: about one-quarter of the Kosha is taught to nearly every school-boy. He also commits a few moral stanzas to memory, and is taught writing and arithmetic. This usually terminates his education.

9. The first great branch of Telugu literature consists of translations of the Rāmāyan and the Mahābhārat, the two epic poems of the Hindus; of the Srí Bhāgavat, or history of the god Krishna, and of sundry Puránas or fabulous chronicles. The second comprises the philologists, and the third the popular poems, as distinguished from the classical works. The *popular* works (Sāmānya Kāvyamulu) are principally written in (dwipada) uniform couplets; the *classical* (Mahā Kāvyamulu) are usually in (padyamulu) stanzas. Most, perhaps all, the popular poems are the composition of Sudras, and are valuable to foreigners for that simplicity which is a fault in the estimation of learned Brahmins. The style exhibited in the classical poems will never meet with much applause among European critics, whatever rapture it excites in native readers. The most admired poets revel in learned quirks, the (slesha) double and triple meanings of words both Sanskrit and Telugu; in (chhékam) jingle of sound: in a rhapsodical sublimity (utpréxa) which answers pretty closely to what the French poets call *charades;* performing innumerable feats of perverted ingenuity which, as Dr. Johnson says, " are so difficult that we are inclined to wish they had been impossible." With a few exceptions, all the poems are founded on a popular story borrowed from the Puránas: which the poet alters at his own pleasure till it deviates as widely from the original as Byron's Don Juan, or Milton's Agonistes deviates from the original ground-work.

10. One class of the poems written in stanzas consists of the *Satakams* or authologies; which are similar to the *centuries* or *garlands* which some old-fashioned English poets composed: being a series of songs, or separate epigrams, bearing a general resemblance in subject, metre, and chorus. Some of these are of acknowledged poetical merit; others are of a lower class, and others again, as the

'Vémana Satakam,' are written in the more colloquial dialect, and are composed with no scrupulous regard to the rigorous laws of rhyme and elision. These *centuries* are again divided as pertaining to (níti, yóga, and sringāram) morals, mysticism, and love.

11. In one description of poems alone, the "couplets" are mingled with "stanzas." This class is called (Sangítamulu) "musical compositions." Under this head are comprised the various comedies which are performed by the public dancers and actresses. Finally, there are other ballads (Kathalu) of great length, framed in a peculiar chant, on principles different from all other sorts of poetry. These are chiefly preserved by oral recitations; they are everywhere popular, though despised, as illiterate, by professed scholars.*

12. All the principal poets appear to have written before A. D. 1700; the last century produced but two or three of any note. Conscious of their inferiority to the older bards, the modern poets attempt to outstrip them in grossness of immorality. The only exception to the uniform licentiousness of Telugu literature is that of the heretical Jangams, which is as remarkable for innocence as that of the Brahmins is for vice.

13. For the VIZAGAPATAM District, no less than thirteen notable Telugu authors are claimed:—the last two in the list are still alive.

1. VEMULAVADA BHIMANNA.—He flourished at the beginning of the thirteenth century; his work (Andhra Chandam) is considered a conclusive authority in Telugu prosody.

2. GOGULAPATI KURMANNA, flourished about one hundred and eighty years ago; patronized by Anandaraz I, of Vizianagram; author of a poem called 'Mrityunjaya Vilāsam' or the Sports of the Conqueror of Death, *i. e.*, Siva; the following account of it is given by the Rev. William Taylor, Vol. II, p. 625, Cat. Rais., of the College MSS.

"This is a tale from the *Puránas* of *Siva's* marriage with *Pārvati* and *Ganga.*"

"The mountain king had a daughter, and when she grew up *Náreda* spoke to her concerning *Siva's* excellency. She went to a wilderness where *Siva* was doing penance. The celestials being afflicted by

* The favorite ballad here is the 'Bobbili Ranga Rāo Charitra,' which describes the capture and demolition of the fort of the Bobbili Chief, by Mons. Bussy: *vide* Chapter III, Section IV.

Taracásura advised *Manmata* to attack *Siva;* seeing that if he married *Pārvati,* then *Shan muc'ha* would be born; and would destroy the *asuras.* Accordingly *Manmata* launched an arrow at *Siva;* but *Siva* burnt him up by opening his frontlet eye. On the deprecatory complaint of *Rati,* her husband was restored to life; but invisible to all but herself. *Pārvati* disappointed, returned home. She again went into a wilderness to do penance; the object being to obtain *Siva* as a husband. A *Brahmin* adopted a device, in going near to *Siva* and calling him opprobrious names; by retreating, when pursued, he led *Siva* on, near to *Pārvati*—*Siva* enquired who she was, and the design of her penance. She told him her birth; and that she wanted him as a husband. *Siva* assented, and took her to *Cailasa.* The marriage was attended by so great a concourse, as to incline the mountain on one side; and *Agastya* set it right again. Subsequently *Siva* became acquainted with *Ganga;* and a dispute arose between the two goddesses." He composed also the 'Vairihararamha Satakam.'

(3.) ADIDAM SURANNA, flourished one hundred and fifty years ago; principally known as the author of the Lexicon called 'Andhra Sésham.'

(4.) REKAPALLI SOMAPPA, flourished one hundred and twenty years ago, at the court of the old Rājah of Ankāpilli and Satyavaram in this district. He composed a Drama called 'Pradyumnābhyudayam' or the 'birth of Pradyumna,' the son of the god Krishna by his wife Rukmini. This Pradyumna is usually identified with Kāmadeva, the Hindu cupid. Another work of the same poet is the 'Rukmavatiparinayam,' or the marriage of Rukmavati to the aforesaid Pradyumna.

(5.) PRAYAGA NALLA KAMESAM, flourished eighty years ago; a celebrated improviser of versus; is the author of 'Kalpanakalpamangari,' a poem on the marriage of Aja Maharājah, grandfather of Rāma with Indumati; (2) of "Gopikājanamuktavastrāpaharana Bālagopālalílasudhālahari," or the "theft of the naked Shepherdesses' clothes by the youthful Krishna;" 'as may be supposed from the title, this is a highly licentious work); (3) of 'Sudantākalyānam', or marriage of Sudantā to Krishna.

(6.) CHATRAZ LAKSHMINARASU, flourished about the same time as No. 5; wrote the 'Iswaríparinayam' or the marriage of Pārvati with Siva; also the 'Bhanāanarātibhimakodandarāma Satakam.' and a lexcon called 'Viseshāndhram.'

(7.) Kakaraparti Patrudu, flourished seventy years ago, wrote the book called 'Satyabhāmā-Krishna-Samvādam,' or the quarrel between Krishna and his wife Satyabhāmā, the daughter of Satrājt.

(8.) Gurudanti Narasimhulu, a blind poet, flourished seventy years ago; remarkable for the versatility of his powers; was an Ashṭāvadhani, undertaking to do eight things at once, such as playing chess, composing stanzas with the omission of any given letter, reckoning correctly the grains of rice dropped on his shoulders, &c. &c.

(9.) Nadiminti Sarvamangalesvara Sastri; an eminent Sanskrit pandit in the time of the late Rājah of Vizianagram; a good Telugu poet, style chiefly satirical; he was styled by his admirers the new Kālidāsa; is the author of 'Samāsakusumāvali,' a standard treatise on the formation of compound terms; this is used in the Government schools.

(10.) Ayagari Sarabha Kavi, of the same date as the last, composed the Yādavarāghava-pāndavíyam; in this book each sentence is capable of three meanings; 1st, referring to Krishna; 2ndly, to Rāmā; 3rdly, to the Pāndava princes.

(11.) Paravastu Srinivasachari, flourished same date; a celebrated pandit, both in Sanskrit and Telugu; translated into Telugu the 'Visvagunādarsam.'

(12.) Paravastu Rangachari, son of the above; this learned man is still alive; he is now composing a Sanskrit Encylopædia with the title of 'Sabdārthasarvasvam.'

(13.) Sripada Chalamaya Sastri; a living poet; he has composed the 'Kausalyāparinayam' or marriage of Kausalyá with Dasaratha, also the 'Rāmakrishnopākhyānam,' a treatise in which each passage is susceptible of reference both to Rāmā and Krishna.

14. Mention was made above of the popular plays. The subjects are chiefly taken from the Purānas, and are so handled as to result in 'screaming farces'. Amongst some of these may be mentioned, (*a*) the Samudramanthanam or 'churning of the ocean,' connected with the second or Tortoise incarnation of Vishnu, who descended to earth in that shape, for the purpose of restoring to mankind the ambrosia and other sacred things lost in the deluge. To this end the Tortoise stationed himself at the bottom of the ocean, affording his back as a hard axis to the mountain Mandara; around this moun-

tain the gods and demons twisted the serpent Vāsuki for a rope, and so churned the waters. In due course Dhanvantari, the physician of the gods was churned to the surface, with the jar of ambrosia in his hand. This the demons at once got possession of, and a conflict between them and the gods was imminent, when Vishnu appeared as a lovely nymph (Jaganmóhanā) and proposed to distribute the nectar impartially to both, which is agreed to, but the gods of course obtain it in the end. To enhance the fun of the last incident, a woman of the 'cow-keeper' (Golla) caste is brought on the stage, with milk and curds which she offers for sale. She is followed by the collector of the Sayer duty, one 'Sunkari Kondaya' who roughly demands payment of the octroi; she compounds for it by the promise of a kiss, but cajoles him after all. (*b*) The JALAKRIDA, where Krishna runs off with the clothes of the Gópikás while they are bathing. (*c*) The PARIJATAM, where Krishna presents the amaranth flower of Paradise to one of his wives, thereby exciting the jealousy of the others, &c. &c. But, as observed by Malcolm in his account of Central India, "what gives most delight to the peasant, is a play in which the scenes he is familiar with, are exhibited. The new manager or renter of a district, for instance, is exhibited on the stage with his whole train of officers and attendants; every air of consequence is assumed by the new superior, every form of office is ostensibly displayed; the Potails and villagers are alternately threatened and cajoled, till they succeed in pacifying the great man by agreeing to his terms, or by gaining one of his favorites, who appears in the back part of the scene, whispering and taking bribes. In some of these representations the village Potail is described as losing his level, from his intercourse with courtiers, and becoming affected and ridiculously great among his old friends; and this commonly closes in some event that shows him in a condition of ludicrous degradation and repentance. Such representations are received with acclamation by the village audience of men, women and children, who sit for whole nights looking at them. The actors are fed by the principal people, and a little money is collected for their reward. The place of exhibition is usually a green near the village; but on particular occasions, such as marriages or festivals, a temporary building is erected." These remarks are wonderfully applicable to this part of India also, where the favorite plays in this respect are the 'Paṭhān vésham' and the 'Dāshtika Pantulu vésham', *dāshtika* meaning 'overbearing;' in these a Mahomedan and a Brahmin Tahsildar are alternately pourtrayed. After exercising all kinds of petty cruelties and extortions,

they fall victims to the seductions of the dancing girls of the Pagoda, upon whom they lavish all their substance, when a Tākíd is received from the Nabob, cancelling their appointments. They are then hustled and kicked to the general satisfaction, till the curtain falls.

SECTION III.—THE WILD RACES.

1. In his Essay on the 'Classification of the Turanian languages, MAX MULLER has shown that, from the most ancient times to the period of the Purānas, there are everywhere indications, more or less distinct, of two races brought into contact in the Indian Peninsula, *viz.*, the Aryan settlers, and the Aborigines, or NISHADAS, which is the oldest name given by the Brahmins to their non-Aryan neighbours. It means 'Assidui,' and is therefore the most appropriate designation for people who occupied the soil of India, before they were dispersed by the Aryans. The Aryans included only Brahmins, Kshattriyas and Vaisyas, for though the Súdras formed the fourth caste, and therefore had rights as well as duties, they are distinctly said to be non-Aryan. They were in fact the most docile and intelligent of the Aborigines, who after proving themselves useful allies and faithful servants, were admitted into the body politic as the last caste; and he observes that, in spite of all the changes and social commotions which have since occurred, the traveller in India to the present day, though he would look in vain for the distinctive features of a Brahmin, a Kshattriya, or a Vaisya, feels the conviction irresistibly growing upon him, as he passes along the streets of cities or the roads of villages, whether north or south of the Vindhya, that everywhere he is brought in contact with two races of man, distinct in mind as well as in body. "The high forehead, the stout build, and the light copper color of the Brahmins and other castes allied to them, appear in strong contrast with the somewhat low and wide heads, slight make and dark-bronze of the lower castes."

2. But over and above this fourth caste, there were numerous Aborigines, who continuing without the pale, are described in the Vaidic hymns by various complimentary names, as Rākshasas (devils,) Yātudhānas (goblins,) Kravyādas (eaters of uncooked meat,) Amādas (raw-eaters,) and even Asutripas, or cannibals. Later, in the Purānas, we obtain a description of their physical peculiarities. In the Vishnupurāna (page 100, ed. Wilson) the type of his Nishāda is given,—" a

being of the complexion of a charred stake, with flattened features, and of dwarfish stature." The inhabitants of the Vindhya mountains are called his descendants. According to the Matsyapurāna, they were as black as collyrium. According to the Bhāgāvata-purāna, they had short arms and legs, were black as a crow, with projecting chin, broad and flat nose, red eyes, and tawny hair. The Padma-purāna adds a wide mouth, large ears, and a protuberant belly, and particularises their posterity as Kirātas, Bhillas, Bahanakas, Bhramaras, and Pulindas."

3. The generally received opinion amongst the Natives of the Vizagapatam District, as to the origin of our hill tribes, has been given in an earlier section.* Mr. Hodgson's description of the physical peculiarities of the Aboriginal tribes on the slopes of the Himalayas,—the large cheek bones; the excess of jaws and mouth; the somewhat broad, flat face; the short wide nose with round nostrils; the eyes less and less fully opened than with the Aryans; the lips thicker; the beard deficient; colour generally darker, with less height and less symmetry of form;—in short, the Mongolian type—answers equally well for our Khonds, Sauras, &c.

4. But we may appeal to lingual evidence as well as to Ethnography, to prove the connection of these tribes with the Aboriginal races of India. The Nishāda languages already examined, such as the Tamil, Canarese, Telugu, the Sub-Himalayan or Gangetic dialects, &c., are clearly shown by MAX MULLER to be distinct from the Aryan, and to belong to the Nomad or Turanian stock. We have procured vocabularies of the Gadaba, Khond, Mountain Khond, and Saura dialects, and placed them in juxta-position with one another, and with Telugu, the meaning in English being in each case prefixed; and as the largest vocabulary alone will not suffice, a grammatical outline of each language, so far as it can be deduced from a number of phrases written down and compared with one another, has been subjoined. Enough, it is believed, will appear to convince the philologist that the languages under notice are Turanian, according to the proofs required by MAX MULLER. First, the grammatical structure is built up from pronominal elements; secondly, in regard to their syntactical character;—the subject precedes the finite verb, the adjective precedes the substantive, the number precedes that which is numbered; there are

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* Chapter II, Section I, para. 24.

no prepositions governing a noun, and conjunctions are not used, the construction of sentences being marked by gerunds.

5. Accurate observation has not extended to any of these tribes, except the highland KHONDS, whose barbarous rite of human sacrifices has caused them to be carefully watched and periodically visited for some twenty years past. A separate section has been devoted to them in this Manual, but of the others we have but little to tell. The SAURAS of Vizagapatam (the Sanskrit 'Savaras' and the 'Savaræ' of Ptolemy) inhabit the hills and slopes behind Pálconda and to the east of Gunapur. With the latter we have had a good deal of trouble, as has been related elsewhere.* In other parts of the district they do not appear in any numbers, but they crop out again in the neighbourhood of Bhadrāchalam on the Godāvari river, and are said to appear in the Kistna and Nellore Districts under the name of Chençuvāndlu. The GADABAS are found all over our hill tāluqs; the singular dress of their women is the striking peculiarity; they wear garments made of the fibre of the 'Asclepias Gigantea' and other shrubs, the flax being dyed in variegated colors; immense rings of brass wire adorn their ears, and they carry great 'bustles' made of some jungle twigs. This costume is said by them to be copied from that of Sítā, the wife of Rāmā, when she followed her banished lord into the wilds of the 'Dandakāranyam.' The Gadabas have a national dance, which, after a little coaxing, they are willing to exhibit to strangers. It has been described by Captain Glasfurd, in his Report on Bustar, whose account we borrow:—"At the time of the Dusserah, Holee, and other holidays, both men and women dance together to the music of a fife and drum; sometimes they form a ring by joining hands all round, and with a long hop spring towards the centre and then hop back to the full extent of their arms, while they at the same time keep circling round and round; at other times the women dance singly or in pairs, their hands resting on each other's waists; when fatigued they cease dancing, and sing. A man steps out of the crowd and sings a verse or two *impromptu*. One of the women rejoins, and they sing at each other for a short time. The point of these songs appears to consist in giving the sharpest rejoinder to each other; the woman reflects upon the man's ungainly appearance and want of skill as a cultivator or huntsman, and the man retorts by reproaching her with her ugliness and slatternly

* Chapter III, Section XV. p. 246.

habits." The men are the only palanquin bearers in the hills. In the Malkāgiri tāluq of Jeypore, extending towards the Godāvari, we meet with the KOYIS, who bear a marked resemblance to the highland Khonds, and occasionally with GONDS. There is also a very curious tribe, inhabiting perhaps fifty villages, who go almost entirely naked and are known as NANGAS. Even the women wear nothing but a small strip of hempen cloth which is so adjusted as to leave the left thigh, both behind and in front, entirely uncovered. They are required, moreover, to shave their heads; any relaxation of either practice will lead, it is believed, to the destruction of the tribe by tigers. The entire aboriginal population of Jeypore is clearly non-Aryan, belonging to that branch of the Aborigines of India, of which the Khond is the leading specimen. In wilder localities they call themselves Khonds, but where they have long been in contact with the Hindu (Urya) colonists, they take the name of 'Prajas', *i. e.*, subjects or ryots.

SECTION IV.—THE KHONDS.

1. There are two standard authorities upon "The Khonds;" 1st, Macpherson (dated 1841); and 2ndly a paper by Lieutenant Frye, which was read before the Royal Asiatic Society in March 1858. Both officers had large opportunities of observation; the former (who is their unqualified panegyrist) in the more limited range—the Zamindaries of Gūmsūr and Boad; the latter, throughout the whole of the wilder tracts of Khondistan. Besides these, there is the recent book by Major General Campbell, C. B.

2. The ancient territory of Orissa extended between the valley of the Ganges and that of the Godāvari. "It was traversed in its whole length by the range of eastern ghauts, running at an average distance of seventy miles from the Coast of Coromandel, and was naturally divided, by no strong lines of demarcation, into an alpine, a sub-alpine, and a maritime region." The coast districts formed the *Khalisah* or State domain. The sub-alpine region was held by Chiefs of the Gajapati line of kings, who secured their conquests over the primitive occupants of the soil by the assignment of land, upon the tenure of military service, to the agricultural soldiery (the Paiks of Orissa) by whom they were achieved. These invaders, Macpherson is of opinion, reached the foot of the ghauts about the

twelfth century of our era. Of their further advance into the alpine region of the Kimidis, Kālahundy and Jeypore, the following legendary account is given by Frye :—

3. "A certain Rājah of Púrí, named Pratápa Rudra Devo, had one illegitimate, and eighteen legitimate sons. In obedience to a divine command, he nominated the bastard his heir; and this nomination being confirmed by sundry undeniable manifestations of the will of the gods, the legitimate sons dispersed in quest of new possessions. One of these brothers, Bhimo Devo, was walking along in his journey towards a second home, when a crow followed him flying round his head, and uttering certain auspicious words;—A man was drawing toddy from a date tree, and hearing these words, came to the conclusion that a person of rank must be in the neighbourhood. Seeing the prince approach, he recognized him to be such from his demeanour, saluted him, and inquired the cause of his being alone. The prince replied that he was in distress, and in quest of some country over which he might become ruler. The man carried him on his shoulders until they came to a place where eight chieftains, desirous of a prince to rule over them, were assembled in council. He was gladly received and became the head of a small tract in Kimidi, designated the country of the "Eight Mallikas," the site of which is not known. While being carried on the man's shoulders, *he made an inward vow to sacrifice him to some chosen goddess,* if he obtained his wishes. The votary on being informed of his fate, cheerfully offered himself for immolation, but the affair was deferred, the prince being for the present perplexed as to his choice of a goddess. Meanwhile the wanderer carried his arms into the Kālahundy country, and subdued it. The capital (a village which stills bears the same name) was attacked, and the inhabitants forsook it. In it there was a Brahmini, a widow, who had an only daughter, whom she tenderly loved. But the girl had died, and the mother had formed an image from her jewels and golden ornaments. When the village was deserted, the widow fled and abandoned the image. In course of time the image became endowed with the gift of speech, when it gave out that the deceased girl had been deified, and was to be worshipped hereafter under the symbol of this jewelled image, and with the title of "Mánikeswari," or the "Goddess of the jewel." In her the prince found his "Ishta Dévi," and to her sacrificed his victim; and when, resigning Kālahundy to his son-in-law, a scion of the Mago Bansá family, whom he established in Jeypore, he pro-

ceeded southwards to form a dynasty in Kimidi, he took the image with him and enshrined it in his new capital."

4. In the foregoing legend, we find the origin of the human sacrifices of Orissa, commonly called the MERIAH rite. The prevalence, of 'Meriah' was not even suspected till the year 1836, when it was brought to light by Mr. Russell, the Commissioner in the Gūmsūr war. A history of the measures adopted for its extirpation up to the abolition of the Special Agency in 1861, will be found in the Appendix. No instance of Meriah has been known in Vizagapatam, subsequently to that period, but the generation of sacrificing Khonds has not yet passed away, and an acquaintance with the operations of the Special Agency is essential to the officers of the district.

5. As to the origin of the Khonds, no mythology or legend exists; "they believe themselves to have existed in Orissa from the "beginning," having either sprung from the soil itself, like the branch of the Greeks which traced its origin to the Arcadian Pelasgus, or having been created contemporaneously along with it. They are obviously one of the numerous remnants of the primitive population of India, which have survived the Hindu conquest, where favored by social and physical circumstances." This hypothesis of Macpherson is supported by Frye, who was an accomplished oriental scholar and who, when death cut him off, had made great progress in the preparation of a Khond Dictionary. "The Khond tongue," he observes, "is purely an Indian language, as it does not supply its deficiencies from the Sanskrit. It is similar in construction with the Telugu, Tamil, and other cognate languages; exhibiting their analogous peculiarities of idioms with singular fulness. In these, a grammatical construction—the immediate opposite of the Sanskrit—is discernible in various degrees. In the Khond language, this construction stands out distinctly—pure and unadulterated." A living authority, Lingam Laksmaji Pantulu, Deputy Inspector of Schools in this Division, is of the same opinion. This learned Brahmin formerly served in the Special Agency, and aided Lieutenant Frye in his studies. He has also written a Khond Grammar and Vocabulary. There being no separate Khond alphabet, he adopted the Urya letters, which are derived from the Sanskrit, but he admits now that this was an error, and that, with correcter views of comparative Philology, he would now

write the Grammar in Telugu, as the nearest Dravidian tongue. The name "Khond," Macpherson derives from the Telugu word 'Konda,' a hill. "The sole native appellation is 'koinga' or "kwinga," which may be a corruption of "kulinga," which, by the interchange of convertible letters, may be Pulinda, meaning in Sanskrit and thence in Tamil, "a barbarian." They employ as distinctive *epithets* of their race, the terms—"Subboro" and "Mullaro," the latter signifying "hill people," from a root common to Tamil and Telugu; the Khonds designate the alpine portion of Orissa solely by its Hindu name (from that root) "Málwa" signifying "highlands." The Hindu people they call "Sassi," a word whose signification is not ascertained." So far Macpherson, but we may be permitted to doubt the correctness of his derivation of the term 'Málwa. If it came from the Drávidian word signifying "a hill," the first vowel would be *short a;* but it is undoubtedly pronounced long, Mália, Málwa, or Málo. We may therefore conclude with Frye that it is a corruption of the Sanskrit 'Mála,' a garland, a term applicable with great propriety to the continuous jungle which covers the surface of the eastern ghauts.

6. "The Khonds, as a race, are the owners and cultivators of the soil; and they inhabit villages scattered, or closely grouped, according to the opportunities which present themselves for tillage." We may here describe from personal knowledge, the appearance of a Khond village. It consists of two streets, each with a double row of huts. One is occupied by the Khonds, and the other by a class of people equivalent to our southern Pariahs, called "Paidi," "Dombo" or "Pano," who are weavers by profession; supplying the Khonds, for payments in grain, with the coarse cloth worn by them; manufacturing also rings and ornaments of brass, and officiating as musicians at the festivals. The huts are well built, the walls consisting of posts of timber placed closed together and daubed with mud; and the roofs well thatched with grass. In some cases the villages are stockaded, in others surrounded with a slighter protection of wattled bamboos. Within these enclosures, on one side the cattle are folded at night, and on the other, the women and children raise vegetables, chillies, tobacco and other garden produce. Outside, whenever a jungle stream is available, rice is grown; otherwise a level piece of forest is burnt, a fire being kindled at the root of every considerable tree, and the

brushwood cleared by the axe. The fires are not kept up longer than is necessary to destroy the bark of the tree, which is then left to its fate, and cultivation is immediately commenced. In these places we generally saw dholl and the castor oil plant, and occasionally patches of cotton, of which it appears each Khond grows enough for his own household. After the lapse of a few years, when the soil shows symptoms of exhaustion, a fresh site is selected for clearing, and jungle once more covers the first.

7. "The Khond is a husbandman and a hunter. He knows no trade, and has no extraneous source of subsistence. His means are the fruits of the earth and the products of the plains. In personal appearance, specimens are abundant of agile manhood. In the young men thew, and sinew, breadth of chest and pleasing features are not wanting. They are of medium stature. Many bear a striking resemblance in the facial angle, the retiring forehead, high cheek bones, and aquiline nose, to the American Indian. The females are low in stature, coarse in person and repulsive in feature. An appearance of unchasteness pervades all classes of the women, and their habits are said to be filthy in the extreme."

8. "The Khond is generally very scantily clothed, and his mode of dress repulsive to decency, the cloth being old and foul. Should he however wear one of the strong pieces woven in the country which consists of a long narrow strip, with either end composed of bright colors and fringed, he assumes a somewhat better appearance. The ends, however, are suffered to hang down behind, so as to resemble a tail, the wearer thus claiming an affinity with the lower creation, which, in his case, is well nigh superfluous. But the head-dress is the characteristic feature in the Khond costume: the hair of the head which is worn very long, is drawn forward and rolled up until it resembles a short horn protruding from between the eyes. Around this it is his delight to wrap a piece of red cloth, and insert the feathers of a favorite bird, as also his pipe, comb, &c. The adornment of this horn is apparently of the first importance, and the naked savage may be seen intoxicated with vanity on its due decoration; where nothing better can be obtained a strip of paper is readily accepted, and fowls and grain offered in exchange. The ears of either sex are weighed down with a profusion of brass rings; the nostrils are also pierced; heavy brass armlets are worn, and necklaces of brass or glass beads. The clothing of the women is nearly as limited as that of the males;

the bosom is invariably exposed, and a single cloth is worn round the loins, which does not reach below the middle of the thigh."

9. "The food of the Khond consists principally of a kind of strong broth made from dholl; also rice, boiled the previous night and turned into a sort of sour gruel. They eat all animals killed by the chase, but are sparing in the use of domestic animals. Should any be slain by a beast of prey, or offered in sacrifice, the flesh is generally eaten. The men of the tribe are, unhappily, very prone to intoxication. Ardent spirits are procured from rice and other grains, as also from the flower of the Mhawa tree (Bassia latifolia) by a simple process of distillation. The juice of the Sago palm is drawn and drunk in a state of fermentation. The use of strong tobacco is universal: it is cut up, and inclosed in a pipe formed of a broad leaf, which is generally inserted into the head-dress or the cloth. Several are thus carried, lit as occasion requires, and then replaced for further use. As the Khond never appears at ease except when seated, so his thoughts appear to stagnate unless brought out under the influence of tobacco. Seated, or rather squatted in a circle, and smoking intensely, the elders discuss all matters of interest."

10. "The Khond divides the year into three seasons, viz., "Penni," the cold; "Harra," the hot; and "Piju dina," the rainy season. He further marks the seasons of agriculture, as follows:—"Ippa vela," the time when the flowers of the Mahwa tree fall, or February and March of our year, when the ploughing commences; "Maha vela," the period of ripe mangoes, or May and June, when the rice crop is sown; and "Bikka vela," the season of harvest, or the months of October and November. The rains commence in the end of May, or perhaps somewhat earlier. At the commencement of the hot season, the young persons of both sexes go out into the jungles in parties to gather the flowers of the Mahwa for distillation. This is described as a season of great license. Indeed, little care appears to be bestowed on the young, though infidelity in the married woman is visited by a fine levied on her paramour, more from motives of policy, it may be conceived, than from a regard to propriety. During the same season the main occupation is the chase. From the commencement of the rains to the harvest, the Khond is employed in agriculture: the intervening period is one of inaction."

11. "The implements of agriculture are—a rude plough, a harrow with a double row of wooden teeth, a small narrow felling axe, a sickle, and a wood-knife. The ploughing cattle are poor in the extreme, being the wretched worn-out beasts purchased at the fairs. Cows are rarely met with, nor will the Khond milk his cow. Sheep and goats are plentiful—the former are small, but the flesh is of a delicate flavour; the latter are much prized in the low country. Swine, scarcely to be distinguished from the wild species, and a few fowls, complete the list of domestic animals. The dog and the cat frequent the village, and the surrounding jungle abounds in beasts of prey and game."

12. "Epidemic diseases are almost unknown. Cholera has never visited the hills, though peculiarly rapid and fatal in its course on those who may approach the plains during its prevalence. Small pox occurs very rarely. Fever, scrofula, blindness and various phases of disorders of the eye and spleen, with rheumatism, appear to prevail. The knowledge of medicine is limited to the application of a few roots or leaves to wounds and sores. In other cases, the malady is attributed to the displeasure of the village deity. Offerings are made from day to day, the value of the animal slain increasing with the urgency of the disease, and when all has been offered that can be spared, and no favorable change occurs, the patient is considered a doomed man, and is left to his fate."

13. Part VI of Macpherson's Report is devoted to the "Religion of the Khonds." He divides their deities into two classes, the first comprehending twelve gods who are universally acknowledged, such as the earth-god, the sun-god, the moon-god; the second, the local divinities; and he describes the worship peculiar to each with a good deal of minuteness. On the other hand, General Campbell is of opinion that Macpherson was deceived in all this by his Hindu informants. At all events it seems clear that the Khonds generally, (whatever may be the state of things in Boad and Gūmsūr) reserve their homage for the earth-god, who has his shrine in each village, as the universal 'Genius loci.' Each village has its priest, generally a member of the family of the Head Khond. On receiving the appointment of priest, the Khond may no longer eat with laymen; his family does not share this restriction, nor does it extend to the liquor cup, of which he partakes freely at feasts, nobody presuming to drink till he sets the example. This privilege, with perquisites of

some value at certain ceremonies, and occasional harvest offerings, constitutes the whole of his endowments. The office usually, but not necessarily, descends to the eldest son, and a priest may lay aside his ministry at pleasure. Hence the Khond priesthood has no tendency to form a caste.

14. The Khond system of government is described by Macpherson to be "as purely patriarchal as that of any people to which accurate observation has extended." There is the patriarch of the tribe; of subdivisions of tribes, and of villages, aided and controlled by the elders of the community. The moral influence of the patriarch and elders is found entirely sufficient in the adjustment of all differences between members of the same tribe; but where the feud affects separate tribes, a settlement becomes more difficult; and internecine wars, carried on with singular atrocity, have frequently supervened.

15. Of their ancient usages in cases of homicide, wounding and theft, it is no longer necessary to speak, inasmuch as with our police and magistracy established in the country, crimes of this serious nature are disposed of in due course of law; but questions of property in land or chattels are decided in the old way, viz., by councils of elders convened by the heads of sections or of districts, and by the examination of witnesses and of the parties, to both of whom an infinite variety of oaths are administered, while they are occasionally subject to ordeals. These tests and oaths are thus described by Macpherson:—"The two most sacred tests are founded on the belief that rice moistened by the blood of a sheep killed in the name of the earth-god will, if eaten by litigants, destroy the perjured, and that a portion of disputed soil made into clay will, if swallowed by them, have a similar effect. The former test in which the great Khond deity is adjured, is resorted to only upon the most solemn occasions. The common oaths of the Khonds are upon the skin of a tiger, from which animal destruction to the perjured is invoked; upon a lizard skin, whose scaliness they pray may be their lot if forsworn; upon the earth of an ant-hill, like which they desire that, if false, they may be reduced to powder; while the universal ordeals of boiling water, oil and hot iron, are constantly resorted to. Boundary lines, when determined by public tribunals, are marked by stones set up with renewed sanctions, in presence of the elders." A dinner to the members of the Punchayet concludes the proceedings; the entertainment falling, as the costs of the suit, on the losing party.

16. The law of inheritance, the law of property in land, and the mode of aliening it, are treated of by Macpherson, as follows :—

Law of Inheritance.

Of landed property and agricultural stock. Moveables. In case of failure of heirs.

Landed property and agricultural stock descend exclusively in the male line, females being incapable of holding land.

In most districts the eldest son receives an additional share of both of these species of property; in a few they are equally divided. In case of failure of issue, brothers inherit equally, and then the brothers of the father as by the Salique law.

Daughters divide equally personal ornaments, household furniture, money and moveables, while their brothers are obliged to maintain them, and to contribute equally to the expense of their marriages.

On the failure of heirs, (male) land becomes the property of the village, and is divided among its members.

Law of Property in Land.

Land possessed without Tenure—Waste Land.

Land is possessed by the Khonds without tenure, the right of possession being simply founded in the case of tribes, upon priority of appropriation, and in the case of individuals, upon priority of culture.

The usages of different districts in respect to waste land vary much.

In some quarters I found the waste land partitioned amongst the villages, but in others not. The exclusive use of unreclaimed land for pasturage or for jungle produce, was, however, in no case asserted, and generally, few practical restrictions existed as to the occupation of waste by individuals within the boundaries of their tribe.

Rules Relative to the Transference of Land by Sale.

The forms observed in the transfer of land by sale are these :—

The selling party intimates his purpose to the elder of the section, not to obtain his sanction, but to give publicity to his inten-

tions. He then goes with the intending purchaser to the village in which the property is situated, and summons five respectable inhabitants to bear witness to the act of sale.

When assembled on the land to be transferred, the seller calls upon those witnesses, and at the same time solemnly invokes the village deity, to bear testimony, that a portion of land specified is alienated by him, for ever, to a certain person, for a certain consideration. He then delivers a handful of soil to the purchaser, who in return makes over part of the purchase money, when the transaction is complete.

17. The same writer's account of the relation of the sexes is too curious to be passed over.—" Reversing the ordinary usage, boys of from ten to twelve years of age are married to girls of fifteen and sixteen. * * * To the marriage feast, succeed dancing and song, and when the night is far spent, the principals in the scene are raised, by an uncle of each upon his shoulders and borne through the dance. The burdens are then suddenly exchanged, and the uncle of the youth disappears with the bride. The assembly now divides into two parties; the friends of the bride endeavour to arrest, those of the bridegroom to cover her flight, and men, women and children mingle in mock conflict, which is often carried to great lengths. Thus the semblance of forcible abduction attends the withdrawal of the bride amongst these Orissan tribes, as it does to a great extent among the Hindus, and as it did amongst many nations of ancient Europe, and now does amongst the tribes of the Caucasus."

" The new wife lives with her boy husband in his father's house, till he grows up, when (unless he is the youngest son, who never leaves his parents) he gets a house of his own. In the superior age of the bride is seen but a proof of the supremacy of the paternal authority amongst this singular people. The parents obtain in the wives of their sons during the years of their boyhood very valuable domestic servants, and their selections are avowedly made with a view to utility in this character. The wife is always bought for so many "lives;"* and this consideration being restored, may return home at any time if childless; and even if pregnant, within six months of marriage.

* Money being till recently unknown in Khondistan; the value of all property is estimated in " lives"; a bullock, a buffalo, a goat, pig or fowl, a bag of grain or a set of brass pots being each, with anything else that may be agreed upon, a "life."

18. Marriage is *ipso facto* dissolved upon discovery of the wife's adultery, and a wife who has voluntarily, or on conviction of adultery, parted from her husband, cannot again contract marriage. Concubinage is not reckoned in any degree disgraceful. A man may, with the permission of his wife, but not otherwise, contract a second marriage, or retain a concubine, and neither practice is unusual; but generally the offspring of a concubine take but a half share on a division of the paternal property."

19. Every considerable group of Khond villages is subordinated to a Hindu "Pātro"* or chief. These Pātros are feudatories of the Rājah whom the Khonds acknowledge as their Suzerain, and have at a period more or less remote been sent up from the capital, with permission to cultivate free of rent as much ground as they cared to clear, and to take any tribute they could extract from the neighbouring Khonds. Each Khond householder pays his Pātro a Rupee or two annually, and a putty of grain; together with a trifling offering on the occasion of a change of Pātros, which only happens by the occurrence of death. The next of kin then goes to the capital, presents his Nuzzur to the Rājah, who gives him a bracelet, a sword or turban, and formally invests him with the vacant office. On his return to his Muttā, the Khonds go through the ceremony of paying him homage, and each man contributes a buffalo, a sheep, or a cow, according to his means. The office of Pātro is always hereditary; and instances have been known of the Khonds deserting their villages and retiring into the denser forests of Orissa in search of a fresh habitation, when the rule has been departed from. The connection has now subsisted for some generations with good feeling on both sides, and these savages dread a change.

20. To this Pātro's village, therefore, officers of Government resort in their periodical visitations, and here the Pātro marshals his Khonds who come in with pipe and tabor. At the close of the interview, a little cloth, tobacco, some strings of beads and a few Rupees are distributed. The music strikes up, and the younger Khonds, brandishing their axes with wild shouts and cries, treat the company to the spectacle of their national dance; than which it is difficult to conceive anything more monotonous. "It consists of a kind of shuffling gait on a straight line. The feet are scarcely raised from the

* Pātra (Sans) a vessel; whence it is applied to a fit or capable person.—*Wilson.*

ground, on which the eyes are steadily fixed; the arms are held close to the body, the elbows at right angles with the clenched fist. The whole body seems engaged in progression. When the end of the line is attained, the dancer raises his head, and assuming a triumphant air, wheels round, and recommences the labored step at the point from whence he started. A performer guides the measure on a lute, and the spectators keep time by clapping the hands." The entire party then return home, each Khond coming forward with great punctiliousness to take his leave; which is performed by raising the right hand to the face, the thumb resting against the nose. This is done with profound gravity, or one might suppose they were mocking the Governor's Agent by "cutting a jib," as school boys call it.

21. No timidity is displayed—to quote from the compiler's notes of his first tour through the country—in visiting us in large parties at these central places, but if, as occasionally happened, we halted for a few hours at any other places, the village was instantly deserted. Not a human being nor a single head of cattle remained. For the consternation we created, we might have been the advancing column of a hostile force. The same if we came across a party of Khonds in the jungle; they ran off into the forest, like startled deer. This shyness is extremely disheartening. The officers of the Meriah agency did their special work well, but we may believe that the Khonds would have been far less uncivilized by this time, if, concurrently with those annual tours, roads had been opened, the jungle cleared, and weekly fairs established at all the principal villages in the circle, and the like. These measures have been adopted now, and their influence for good is already very perceptible.

SECTION V.—RELIGION, CASTES AND SOCIAL TRAITS IN JEYPORE.

(Communicated by Lieut. JOHN MACDONALD SMITH, *M.S.C., Asst. Agent.)*

1. RELIGION.—The people are almost all Hindus. There are a few Mahomedans in the country, but they are quite the exception. There is a good number of Brahmins. The great deity amongst the lower classes is 'Takuraní,' or the goddess of small-pox, who is worshipped on all possible occasions. Every village has its Dāsari or soothsayer, an ignorant rascal who lives on the superstitions of the villagers. In my notice of the castes of

the country, I shall mention the characteristics of the *Oriya* Brahmins; who are very different from those below the ghauts. All the people are very particular in keeping up their religious festivals. There are eleven feasts in the year as per margin. The first is well known. The second and ninth are the days for Brahmins, and others entitled to wear them, to put on new paietas. The third is the Hooli festival. The fourth is to propitiate the goddess of small-pox. The fifth is a propitiation to all the gods, and is celebrated by a god being paraded on the tank on a raft covered with lights, other rafts accompanying with dancing girls and fireworks. The sixth is a feast to Jugganath when he is washed. The seventh and eighth are the two grand days of car festival. The tenth is a feast to the patron god of Brinjarries and traders. The eleventh is a feast to 'Takuraní', the goddess of small-pox, also to induce the gods to give them a good harvest.

1. Dāsara.
2. Paieta Purnume.
3. Dolo do.
4. Nobo Jatthra.
5. Chundum do.
6. Deosnane Purnume.
7. Sree Gundecha.
8. Bara do.
9. Paieta Purnume.
10. Kunde Aumas.
11. Bal Jatthra.

2. Social Characteristics.

Birth.—Amongst the higher castes, and rich people, it is the custom to bathe the child, as soon as it is born, in a decoction made of the bark of the Mowha tree, the Peepul tree and bamboo leaves and the leaves of the Nuljundu and Basungo. It is then rubbed with oil and turmeric and fed on cow's milk. The mother is never allowed to nurse her own child, by those who can afford to feed it on cow's milk, as it is supposed the mother will lose strength. Among the lower classes, ryots, &c., the custom at birth of a child is much the same, except that just after the birth the mother is made to swallow a piece of assafœtida. She is allowed to nurse her child.

3. Marriage.—The marriage customs are various in the country, for the different castes. The customs of the *Oriya* Brahmins are much the same as those of Brahmins below the ghauts.

The "Kethree" or Rājah's caste imitate the Brahmins in all their marriage ceremonies. The difference is that they are not obliged to marry before the girl reaches the age of puberty. If they marry after the age of puberty, they take their wives to their houses four days after the ceremony. It is thought no sin for the Kethree caste to take a widow in concubinage.

The Curnum caste, if they are respectable people, marry before the girl comes to the age of puberty, others marry after. The ceremonies are much the same as the Brahmins except the "Mahabakeo" Shaster, is not read. They always support the widows of their relations.

The *Oriya* Paik castes are married by a Brahmin, when the "Sudthro" Shasters are read. The paiks do not marry till the girl reaches the age of puberty.

All the ryot castes are married by their village "Dāsari," who joins their hands, at night, when he sees two stars meet in the heavens. It is, as everywhere else, the custom amongst the lower classes to pay the bride's father from Rupees 10 to Rupees 14 for his daughter. The state of morality amongst this class is very low. If a woman is beaten by her husband, or considers that she is not properly fed or clothed, she looks out for a man she fancies, and goes of her own accord and lives with him. Often they tire of their husbands, and, with no excuse for such conduct, leave him for a man they think they will like better. They almost invariably leave their children behind them. The men they go to, are always too gallant to turn them out. Formerly a case of this kind was settled by a caste Punchayet, who decreed generally that the man who kept the woman should pay her husband the marriage expenses. Now the cases come under the Indian Penal Code.

4. Death.—All the higher castes in the country burn their dead. The lower castes burn their dead sometimes, and sometimes bury them. There appears to be no rule about it, except in the Purja, Guddaba, Gond, and Malwa Saura castes. These four castes always bury their dead, and ten days afterwards kill a cow or a buffalo and have a feast. The only trace I can find in the country of the old Meriah sacrifice is connected with these castes, who in Pous (December) assemble together in large numbers and killing a cow or buffalo, cut it in pieces and bury it in their fields to ensure a good crop next season. These four castes mark the spot where they bury a body, by putting a stone at the head and foot. The other castes do not mark their graves at all.

5. Castes.—The *Oriya* Brahmins are numerous in the Jeypore country; most of them have houses in the town of Jeypore, but they almost all hold Mōkhāsa villages. They are sub-divided into

fifteen classes, between each of which there is very little difference: their customs as to marriage, &c., are the same as those of Brahmins below the ghauts. They eat many kinds of meat, as pea-fowl, samber, jungle sheep, spotted deer, pigeons, wild pig and fish; and they will drink water drawn for them by gours or shepherds.

KETHREE.—This is the caste of the Zamindar's family, and it is divided into sixteen classes; their customs and habits of life are the same as the Brahmins; they wear the "paieta," and the Zamindar used formerly to sell the privilege of wearing it to any one who could afford to pay him Rupees 12. Pariahs were excluded from purchasing the privilege.

CURNUM.—This caste is divided into eleven classes; they are the writers of the country, and with the Brahmins are the only educated people in it. They do not wear the "paieta," and are excluded from the privilege of purchasing permission to wear it. In all other respects their customs are the same as the Brahmins.

1. Suathro.	6. Koonoo.
2. Bellama.	7. Oriya.
3. Noula.	8. Binakoorya.
4. Kampoo	9. Bosuntea.
5. Kalingu	10. Guri.

6. These ten castes are all paiks or fighting men. Formerly they were a very numerous body, but their numbers are much diminished now, that is, as fighting men, for the old army used to be paid, some in money, and some in grants of land. Now there are very few paiks kept up as fighting men; those discharged from service have taken to trading with the coast, and to cultivating their pieces of land. The fort at Kotapad on the Bustar frontier, always had a standing garrison of seven hundred paiks. They are gradually being disbanded since we have put Police there. The widows in this caste are not allowed to marry again, but are supported by a younger brother of their husband, as is the case with the Brahmins, Kethrees and Curnums. The men are a fine race, brave, and capital shots with the match-lock, but habitually lazy.

Gours or shepherds.
Korda ... } Brass-workers.
Konsaree }
Tellee or Oil-sellers.
Rouna, Pentea, } eleven ryot castes.
Bonka, Patbonka,
Patounati, Dunati,
Kotea, Bhomea,
Burrobothra, Gudobothra,
Sowra.

7. These castes are all too well known to require description. There are nine divisions in the gour caste, and eleven ryot castes. All these ryots are accustomed to the use of the bow and arrow, and appear as paiks when called on for service. A good many of them have match-locks. The other castes in this list are

Boe, Keoto, Fishermen.
Kusta or Weavers.
Oriya Mali... } Gardeners.
Bustree...... }
Oriya Sundi } Liquor-sellers.
Kerra Sundi }

sprinkled all over the country. The gardeners and weavers are very numerous, the latter especially in the north and west. They weave a coarse kind of thick cloth in the shape of a large sheet, which is commonly worn by all those that can afford it in the district. In the Malkágiri tāluq, the only cloth worn by both men and women is a small rag called "Kerengo," round the loins and woven from the bark of trees. The liquor-sellers are very numerous everywhere, and must make a good thing of their trade, as all the ryots seem to get drunk regularly, once a week, on market-day. The gours and brass-workers do not drink. The liquor is distilled from the flower of the Mowha tree. This excess in drinking amongst the ryots is the chief cause of all the serious crime in the country. Every one carries a weapon of some sort, as a protection from wild beasts in the jungles they have to pass through, going from village to village; and, when drunk and quarrelsome, they find these weapons handy means of offence; but as a rule they seldom quarrel when drunk, and for the sins of a few it would be hard to deprive them of the privilege of carrying arms for defence from wild beasts. Their marriage ceremonies are very simple. The custom is for a bridegroom to go to the father of the bride with half a dozen pots of liquor or Rupees 10 or Rupees 12. If the father drinks with him or accepts the money, he gives his daughter. The bridegroom gives her a cloth, or if he can afford a couple of Rupees, he gives her a silver ring for her neck called "Cujala," and takes her to his house. If the father after accepting the liquor or Rupees refused to give her, formerly, the bridegroom was at liberty to carry her off whenever he had a chance. Under the head of marriage, I have remarked how frequently women leave their husbands after marriage.

Sunari or goldsmiths.
Kōmati or shopkeepers.
Bhatu or singers.

8. The goldsmiths are very numerous in Jeypore and work very well; there are about half a dozen regular shopkeepers in the country now. The Bhatus are not very numerous; they wear the "paieta."

Jungum.
Dhakur.

9. Both these castes wear the "paieta." The Jungums are an inferior class of Brahmins and perform all the religious ceremonies in the temples when no Brahmins are available. They blow the silver horns before the Rājah when he proceeds in State. The Dhakurs are the illegitimate children of Brahmins.

10. These six ryot castes are numerous all over the country, but especially in the Jeypore Maliahs. The potters are found all over the country. Widows are allowed to marry again in these castes, if, after their husband's death, seven men have successively supported them, and all have died.

Manea, Konda, Gointa, Kattabkondo, Kondopurja, Kotteakondo, } 6 ryot castes.
Kumbar or potters.

11. The customs of these castes are the same as those mentioned above. The Gadabas and Parengagadabas are the only castes in the country who will carry a palanquin, and they are by no means numerous. The Nangur Purja, or "naked" ryots, are the race who have been frequently mentioned in reports, as wearing no clothes, but a covering of leaves. The only clothes they wear is a narrow strip of cloth woven from bark, round the loins; the women wear nothing but this narrow rag, and one other peculiarity of the race is that all the women shave their heads. The men are a fine set of fellows, and will wear a cloth if it is given them. The women will not, but are very fond of beads and looking glasses.

Malsowra, Burrojoreapurja, Barungjorea, Sanjorea, Penjoopurja, } 5 ryot castes.
Gadaba, Parengagadaba, } Ryots and palanquin bearers.
Nangur purja or naked ryots.

12. The customs of these castes are too well known to require repetition here. The washermen are generally torch-bearers in a procession.

Oriya bundaree, Selinga bundaree, } Barbers.
Gooreadaba, Selingadaba, } Washermen.

13. These castes are very numerous; though they are considered "pariahs," they have divisions amongst themselves. The Dombs are the laziest race in the country, and generally keep up the supply of thieves. They seldom continue long at one occupation, and make very bad ryots. The mat-makers are also the tom-tom players at feasts. The Ghansis are a very dishonest, idle, drunken set of men. All these castes drink whenever they have a chance.

Dombs or Pariahs.
Methree or mat-makers.
Ghansi or horse-keepers.

14. The Katthees work the iron. The Kombars smelt it, and the Lohoras are the bellows-blowers —their marriage customs are the same as other lower castes. They are very numerous all over the country.

Katthee, Kombar, Lohora, } Ironsmiths.

15. Musalmans.—There are not many Musalmans in the country; there is one village in the Padawah tāluq, inhabited altogether by Musalmans. They say it was given to their ancestors years ago by one of the Jeypore Rājahs. They live there very quietly, and pay their sist regularly to the Rājah.

16. Witchcraft.—All the people in the country believe fully in witchcraft. When a village was supposed to contain a witch, the "Dāsari" was called upon to examine his books and name the person. He fixed on some wretched woman, whose front teeth were immediately knocked out, and her mouth filled with filth. She was then beaten with sticks; if she cried out, she was no witch. The only stick that would make a witch cry out was the "Jorra," or castor oil plant switch. They believe that a witch when she wishes to revenge herself on any one, climbs at night to the top of his house and making a hole through the roof, drops a thread down till the end of it touches the body of the sleeping man, then she sucks at the other end and draws up all the blood out of his body. They are said to be able to remove all the bones out of a man's body, or to deposit a fish, a ball of hair, or rags, in his stomach. The town of Jeypore is said to be haunted by a ghost. It is described as a woman, who parades the town at midnight in a state of nudity, and from her mouth proceed flames of fire. She sucks the blood of any loose cattle she finds about, and in the same way revenges herself on any men who have insulted her.

17. Charms.—There is a great belief in the efficacy of charms in the country—one of the most valued is called the "Chemru mousa." It is described as being a small musk rat, only an inch and a half long. It is very scarce, and only found on rocky hills. It is worn in a gold or silver box on the arm, and is supposed to render a man invulnerable to sword cuts and musket shots. The paiks also imagine that they render themselves invulnerable to sword cuts or blows from sticks and stones, by boiling with ragi flour and eating certain (twelve) jungle shrubs. This is called "Jadu," which simply means witchcraft.

Another charm is called "Baronee." A mixture is made of gingely oil, the red dye that women use, called "Cinderu," and a few other things the names of which I cannot get. This is put in a small piece of hollow bamboo, and worn on the arm. A man wearing this, cannot be shot with bow or musket. He can be cut down.

The most efficacious charm, and one which is supposed to render a man invulnerable to every ill, is called "Cala Chittaparoo." It is a small piece of black wood, given to every one who takes him a black sheep for sacrifice, by the Poojaree of a temple dedicated to the idol "Bopelly" and situated on the top of the Bopelly ghaut, which leads into the Molputnum country.

18. The administration of both *Civil and Criminal Justice* was entirely in the Rājah's hands till January 1863. Before that, he was supposed to send down to the Governor's Agent any serious cases of homicide; but they never came down unless they were sent for. They were punished by the Rājah, either by cutting off the offender's hands, or by fine, if he was a man of property. Almost all crimes was punished by fine. The Rājah and his Ameens in their different tāluqs had various modes of enriching themselves. The collections on account of Muhturfa, and other illegal exactions, are thus described by Mr. Carmichael in his first report of 31st March 1863:—

"*The Muhturfa still collected.*—13. The morning after my arrival at Godairy, I luckily fell in with some Telugu traders who have been adventurous enough to establish themselves in these hills, and obtained a great deal of information from them. They complained bitterly of the continued existence of the Muhturfa tax. 'We understand' they said, 'that it has been abolished throughout the Vizagapatam District, and even in the Gunapuram tāluqs of Jeypore, held under attachment by the Sirkar. In short, the beams of Srí Koompanee's sun have shone in every place, but not in these highlands.' It appears that the privileges of retailing salt, oil and tobacco by sale, are yearly put up to public auction, and the system is extended to such petty articles as beads (which are highly prized by the Khonds and lower classes generally) and metal dishes. There is also a house-tax on traders and an annual levy of eight Annas on every pack bullock. The licensed dealer in salt pays as much as Rupees 250 per annum, and the other sums are in proportion. Persons venturing to sell these commodities without a license are fined, and harassed in a variety of ways familiar to those parts of India, where the sun of 'Srí Koompanee' has never shone."

"*Other illegal cases throughout Jeypore country.*—40. I may here mention another matter of the same kind. It appears that every Zamindar in the country, following the example of the Jey-

pore Rājah, sells licenses, permitting the holders to assume the sacred thread common to the upper classes, to use the sectarial marks smeared by Hindus on their foreheads, to wear bracelets of the precious metals; and even to use an umbrella, provided always that it is of calico; for I must do them the justice to say that there is no extra charge where the article is of palmyra leaf only. If it were only that parties think themselves honored by being a Rājah's umbrella man and the like, this, however absurd and irrational, would be no ground of complaint; the gist of which of course is that no person declining to pay down his fee is allowed to avail himself of any of these usages."

"I have sent a circular letter to each potentate, explaining the privileges of the subject in these matters, and notifying that their people are not to be harassed in future in respect thereof."

19. The "Khongar" system had also been delineated by the same officer, *vide* his second report, March 26th, 1864:—"The prevalence of still blacker crimes in Jeypore was suspected by the officers of the late Meriah Agency." I quote from my last report—Para. 61. "It has been repeatedly stated by these officers that influential "Hindus of Jeypore directly practice Meriah, and that there is even "reason to believe that the present Rājah, when he installed himself "at his father's decease in 1860-61, sacrificed a young girl of thirteen "years of age at the shrine of the goddess Dūrgá in the town of "Jeypore. Further, these officers asserted that the Rājah and his "Chiefs retain in their service great numbers of professional rob-"bers, called *Khongars*, whom they employ within the Jeypore "country and in the plains, on expeditions of rapine and bloodshed."

"We have met with no instances of this state of things. As to the Khongars, a Khongar, it seems, is nothing in the world but a *Kávilgár* or village watchman. That those people, in many parts of India, are little better than a community of thieves, is pretty well known, and what was the true nature of the system in Jeypore, was very clearly brought to light in a case which was committed to my Court. It was simply this; before we entered the country, the entire Police and Magisterial authority of a tāluq was lodged in the Revenue Ameen or renter. Whenever a theft occurred and the property was of sufficient importance to warrant the trouble and expense, the traveller or householder, as the case might be, resorted at once to the Ameen who (if sufficiently fee'd by the complainant)

forthwith sent for the Head Khongar of the quarter, and desired him to recover the goods, wherever they might be. The Khongar generally knew very well where to lay his hand on the property, and would come back with such portion of it, as the urgency of the Ameen's order seemed to require; while the zeal of that functionary of course varied in each case, according to the extent of the gratification the complainant seemed disposed to give. This is the *Khongar* system of Jeypore in its length and breadth, as proved at the trial above referred to, where I had the assistance of a most intelligent native jury. Wherever a tāluq is tāken up by the Police, the system of course falls down of itself. As for the Khongars, they willingly enlist in our village Constabulary, and are proving themselves both intelligent and fearless."

20. Female infanticide used to be very common all over the country, and the Rājah is said to have made money out of it in one large tāluq. The custom was to consult the 'Dāsari,' when a female child was born, as to its fate; if it was to be killed, the parents had to pay one 'Narrain Missr,' the Ameen of the tāluq a fee for the privilege of killing it, and the Ameen used to pay the Rājah Rupees 300 a year for renting the privilege of giving the license and pocketing the fees.

21. When any person wished to marry the widow of one of the gour, sundi, domb, or butthra castes, he had to pay a fee to the Rājah, as these women were called the widowed daughters of the Rājah. If any man took, for his concubine, the widow of a Brahmin, they were both turned out of the country, as it was supposed that if a drop of blood fell to the ground at the birth of a child, the produce of such a connection, the Rājah would die and the whole country go to ruin.

22. In cases of rape, the procedure was to cut the woman's nose off, and, after beating the man well, to turn him out of the caste by stuffing his mouth with beef. In cases of murder, the Rājah generally had the man's hands, nose, and ears cut off, but after all that, he seldom escaped the vengeance of the deceased's relatives. There is a man called 'Pultasinghee,' now living at the village of Bassoonee, whose hands were cut off by order of Rājah Chaitan Deo, fourteen years ago. The man was taken red-handed, straight to the Rājah, and his hands were off within an hour of the commission of the deed. He has been supported by the Rājah ever since.

23. In short, the authority of the Rājah and of the Chiefs subordinate to him, was supreme within their respective circles. They administered such rude justice as they pleased, and if any person was suspected of an intention of proceeding to Vizagapatam to complain to the district officers, or to inform against his local superiors, he was immediately seized and consigned in a safe quarter, to be watched for the term of his natural life, where (that is) it was not considered expedient to adopt any harsher measures at once. A notable instance of this is given by Mr. Carmichael in his third Report, dated 29th March 1865. It occurred in the Golgonda hills, just outside the Jeypore boundary, but it is the old Jeypore system, all over.

"The hill Chiefs are quite competent to keep down crime in their own estates if they choose, and to deliver the criminals over to the Magistracy; but besides being open to bribery and other influences, they are very often themselves the offenders, and so great is the prestige of their authority, that they may offend with perfect impunity. Nobody in the hills would venture to lay a complaint against his feudal superior, without the actual location of the Police in the neighbourhood. It is this alone, with the repeated tours of the European officers of the district, that leads to the detection of heinous crime, in these wild and distant localities."

"As an instance of this, I will mention a case which has recently occurred. I had visited Gúdem, and had arrived with Lieutenant Smith at Peddavalasa, the next stage, on the 16th January last, when a man came flying into our camp, as if for his life, and fell at our feet. He said he had just escaped from imprisonment (*khulásá kaidi,*) a kind of custody under surveillance, not uncommon in the hills, at a distant village, where he had been kept for a year, or from just before Captain Tennant posted the Police. He had been consigned to this custody, he stated, by Gantem Dora, the Sirdar of Gúdem, in consequence of his being the principal witness to a murder, committed by that Dora, about that time. The Dora had deliberately shot one of his peons in his own garden, suspecting him of an intrigue with one of his wives; and this witness and another had been required to bury the corpse. His statement was forthwith reduced to writing by the Assistant Agent, and the case put into the hands of an intelligent Police officer, when in a few days, by the discovery of the other witnesses, and the exhumation of the

body in the exact spot pointed out by those who dug the grave, in a meadow close to the residence of the accused, the chain of evidence was rendered complete. The sentence of my Court was necessarily death, and the same having been confirmed by the High Court, Gantem Dora was hanged at Nursipatam on the 25th instant, in the presence of an immense concourse of people, chiefly from the neighbouring hills."

Such were some of the ancient customs and tyrannies, now all extirpated or in course of extirpation, in the vast Zamindary of Jeypore.

24. INHERITANCE.—The laws of inheritance are much the same as in other Hindu districts. Formerly, when a man died without heirs, the Rājah endowed some temple with the property, and as long as the property lasted, Brahmins were fed on the anniversary of the man's death.

25. LANDLORD AND TENANT.—The Dewan issues puttahs to the heads of villages, and makes them answerable for the sist of the whole village. On receipt of the puttah, the villagers assemble and arrange with the headman how much each should pay, according to the extent of land he cultivates. They subscribe a little more than the requisite amount, to supply batta for peons and others who are sent to the village. The villagers arrange among themselves how much land each man shall cultivate. The ryots hitherto have generally paid as much for sist as they have expended in sowing their fields, *i.e.*, if a man sowed one putti of paddy in his fields, he only paid one putti sist, or if he sowed one garce, he only paid one garce, whereas his crops were of course a hundredfold more than he sowed. This has been the rule of levying sist so long in the country now, that it is difficult to alter it. The sist is being gradually increased, as it is now ridiculously low.

26. TENURES.—The puttahs are generally granted for from three to five years. They are issued in the name of the headman, or two or three headmen of the village. Puttahs are not issued to the ryots in the village, but they have what is called a "mow jobani" arrangement, which means that the ryots promise to subscribe so much sist on their honor, and they always keep to their word. The sist is generally in kind and is seldom paid all at once. Whenever any part is paid, a receipt is given; and when the whole

has been paid, a receipt for the whole is given, and the old receipts returned. No accounts are kept in the villages, but almost every ryot has a piece of cord on which he makes knots, which represent how much he has paid and how much he owes.

27. Agriculture.—In a wild country like Jeypore, agriculture of course is in a primitive state. The ryots depend entirely on the monsoons for their supply of water. The Máli caste show a little ingenuity in utilising streams to water their fields of vegetables. Paddy is the chief produce of the country. It is cultivated chiefly on the Jeypore and Malkágiri plateau, two thousand feet and seven hundred feet above the sea. On the higher plateau of three thousand feet, dry crops are chiefly grown as ragi, alsi, &c. A good deal of sugar-cane is grown on the banks of streams; and on the banks of large rivers, tobacco, castor-oil, and a little wheat. In the Kotapad and Umercote tāluqs a good deal of jute is grown, chiefly for exportation through the Brinjari traders. It is used in the country for making gunny and rope. Appendix A shows the price of produce in 1863-65. The prices of grain are extraordinarily high this year, on account of the scarcity of rain last year.

28. Manufactures.—There is nothing manufactured in the country for exportation. There are several weaver castes who manufacture a large kind of coarse sheet that is much used. The Guddaba or bearer caste, weave a cloth from the fibres of the shrub called "Verengo." The jute, as mentioned above, supplies them with rope, gunny and nets. Blacksmiths are abundant all over the country; in almost every village you will find a forge. The country is full of iron-stone and the people know well how to use it. They make a great variety of axes and other weapons. There is only one family in the country who can manufacture match-locks. There are goldsmiths and brass-workers in the towns of Jeypore and Naorangpur. Potters are scattered all over the country. Carpenters are rather scarce, they are generally of the Saura caste, and their work is very inferior. Shoemakers are scarce, and their work worth very little.

29. Trade.—The trade of the country is carried on by the Brinjari traders who bring up from the coast, salt, cloths, saltfish, cocoanuts, spices and opium, and take down rice, ragi, alsi, lakh, dhoop, wax, horns, jute and iron. There is a market held in almost every village once a week, at which you find the Brinjaries and low country traders

making their bargains. Little money passes. There are three or four native shopkeepers in Jeypore. I appended a list (B) of weights and measures and also a money table. Cowrie shells are going out of use in the country now, though two years ago the people would take nothing else.

APPENDIX A.

Bazaar prices of grain and other produce in 1863 *and* 1865.

GRAINS AND OILS, &c.	No. of Madras seers for Rupee 1 in 1863.	No. of Madras seers for Rupee 1 in 1865.
Rice, 1st sort	36	12
Do. 2nd sort	48	14
Kulti, or horse-gram	42	16
Beeri, or green-gram	42	14
Moong, or Bengalgram	36	16
Wheat	30	16
Museri, a small pea	36	16
Butrachonna, a small bean	36	16
Nakchonna, do.	36	16
Mendea, or raggy	60	20
Suan, a grass seed	120	24
Kungu, do.	120	24
Kusla, do.	120	24
Guntea, do.	120	24
Alsi, linseed	36	24
Rasee, gingelly	30	16
Sooriseo, mustard	36	16
Gingelly oil	4	4
Linseed oil	6	8
Jora, or castor oil	6	8
Tolu, or mowa nut oil	9	8
Pengu oil	9	8
Coronjee oil	10	8
Sulupu Mudthoo, or spirit of sago palm	36	8
Mowa Mudthoo, do. Mowa flowers	20	2
Rice Mudthoo, or arrack	16	2
Turmeric	16	20
Dhoop, or dammer	60	20
Lac	12	4
Goor, jaggeri	20	35
Dhoan, or tobacco	10	15
Tickkuru, or wild arrowroot	24	16
Mohon, or wax	3½	4
Cotton	4	4
Salt	12	10
Chillies	24	32

APPENDIX B.

Table of Weights and Measures.

A DRY AND LIQUID MEASURE.

4 Bissua	= 1	Gidda.
2 Giddas	= 1	Sola.
2 Solas	= 1	Bridda.
2 Briddas	= 1	Adda.
4 Addas	= 1	Mauno or 2 seers.
5 Maunos	= 1	Mothee.

GOLDSMITH'S WEIGHT.

16 Tharmos*	= 1	Chinna.
15 Chinnas	1	Madho.
2 Madhos	= 1	Tola or R. 1 weight.

A DRY MEASURE FOR GRAINS.

4 Addas	= 1	Mauno or 2 seers.
20 Maunos	= 1	Puttee.
30 Puttees	= 1	Garce.

A DRY WEIGHT.

24 Rupees	= 1	Seer.
10 Seers	= 1	Bissa.
4 Bissas	= 1	Modungo
4 Modungos	= 1	Puttee.
30 Puttees	= 1	Gursa.

MONEY TABLE.

4 Cowries	= 1	Gunda.
5 Gundas	= 1	Booree.
12 Boorees	= 1	Duganee.
10 Duganees	= 1	Rupee.

(Signed) J. M. SMITH,
Assistant Agent.

SECTION VI.—LANDLORD AND TENANT.

1. The Ryots of the Northern Circars—whether Reḍḍis or Nāyuḍus, or by whatever other name known—like the Nairs of Malabar, the Vellālars of the Tamil country, the Kumbis of Cuddapah, Bellary, and Kurnool, are the principal Súdras, the lowest of the pure Hindu tribes, who appear for ages to have possessed the exclusive occupancy of the land throughout India. The prolonged, devastating rule of Mahomedan dynasties in Telingāna has left us less informed of the ancient Hindu tenures of land there, than we are in any other part of the peninsula; but there can be no doubt that they were originally very similar to those obtaining in the Tamil provinces.

* A grain of paddy.

2. "A Telinga village, in regard to its internal constitution, and the community of interest which unites its inhabitants, is precisely the same as one in the Tamil country. Its lands are also divided, in a similar manner, into waste, and cultivated land; the latter is also subdivided into *mányams* or lands on which, the whole of the Government tax has been alienated to individuals; *khandrikás* or lands on which a portion only of the tax has been so alienated; and lands upon which the full tax is paid to the Government. The nature of the tax, payable on the land, seems also, originally, to have varied, as in the Tamil country, with the nature of the crop. On the *mágáni* or lands cultivated with a wet crop, the *kóru* or Government share of the crop was taken. On the remainder, being the *médipálu* or ryot's share, literally 'the share of the plough handle,' and on land cultivated with a dry crop, or with garden or plantation produce, a fixed money rent was generally paid, in the same manner as in the southern provinces; but in some cases the revenue on dry crops was rendered in kind."

E. I. House Selections, Vol. I. p. 909.

3. Subject to the payment of these taxes, and to certain *méras* or deductions made from the gross produce of all taxable lands, for the maintenance of the village officials, the exclusive right to the hereditary possession and usufruct of the soil seems to have been vested in the ancestors of the Reḍḍi, Nāyuḍu and other Súdra castes, who now form the principal cultivators in every village of Telingana. Their title is believed to have originated in conquest, or it may be termed colonization, but it was the forcible colonization of an occupied country; thinly occupied perhaps, rudely cultivated no doubt, but there were inhabitants who in some instances may have been destroyed, but who in others were reduced to a state of serfage. The immigrants, more civilized and more powerful, partitioned the lands amongst distinct families or fraternities, who held their estates in common as proprietors and rulers.

Wilson or Mill, Book VI, Chap. V.

4. At what period these tribes fell from the position of landlords to that of landholders, can hardly be determined; certain however it is, that long before our acquisition of the country, private landed property had ceased to exist. The landlord's rent, with all power of selling or disposing of the land, was universally gone; but they continued the hereditary permanent farmers of their villages, and so

long as they paid the public dues, they could not be ousted from their lands, which, though no longer saleable, still descended from father to son. Even this right, however, but seldom contained any privilege, the public demand being raised higher here than in any other part of the peninsula. It came to be limited, in fact, only by the extent of the ryot's means; at the time of the Circuit Committee (A.D. 1784) we shall see that while in dry grains, he got one-half, in paddy he obtained but one-fifth of the gross produce of his farm in the Chicacole Circar. It is supposed that the *vīsabaḍi* settlement, which existed in many parts of Telingana long before our rule, was promoted by the ryots themselves, in order to avoid the endless demands caused by the extortionate Government of the Mahomedans. This system is described as follows:—"A fixed sum of money was assessed on the whole village, for one or two years. A certain number of the most respectable ryots became responsible for the amount, each being responsible for his own separate portion thereof, and all for each other; and the lands were divided by lot, as in the *Samudāyam* villages of the Tamil country, the portion of land to be occupied by such being determined by the proportion of rent for which he became responsible. Thus, if ten ryots obtained their village for three years at a *vīsabaḍi* rent of 100 pagodas, the first becoming responsible for 20, the second for 40, and the other eight for 5 pagodas each, the lands of the village would be divided into ten equal shares, the first would be entitled to two of these, the second to four, and each of the others to half a share. From this division of the lands into shares, the settlement took its name of *vīsabaḍi*, namely, a village settlement by *shares* in ready money." E. I., House Selections, *suprá*.

5. At the period of the session of the Northern Circars, we found the country divided into Haveli and Zamindari. The Havéli lands consisted of the old demesne or household lands of the Sovereign, and tracts near, to towns resumed by the Mahomedans and appropriated for the peculiar support of their numerous garrisons and establishments. These lands the local Foujdārs and Nawābs always retained under the immediate management, parcelling out the rest of the country into Zamindaries. The Revenue Agents of the ancient Hindu Rājahs were known as *Desamukhs* or *Desapándyás;* each functionary administered the affairs of a small circle of villages (hundā) making the settlement of each village

either with or through its headmen, and received for compensation certain lands rent-free. But the Mahomedan rulers were impatient of details, and a mode was invented of transacting the business of revenue more in the gross. "Its revenue agents were rendered stationary in the district where they collected, and became responsible to the Govenment for the revenue, receiving payment by a percentage or share of what they collected. Under the Native Governments, everything which was enjoyed, whether office or possession, had a tendency to become hereditary. There was a convenience in preserving, in each district, the same grand agent of revenue, and after himself, his son or successor; because each was better acquainted with the people and resources of the district, than, generally speaking, any other man could be expected to be. In this manner, the situation of those agents became in fact hereditary; and before the period of the English acquisitions, the Persian appellative of Zamindar had been generally appropriated to them."

Mill—Book VI, Chap. V.

The power and influence attached to such a position were necessarily very great, and as there were no Courts of Judicature in the Northern Circars for the first half century of our rule, nor indeed any efficient public establishments whatever, it followed that all authority and procedure vested in the Zamindars, who found themselves still less under control than they were, even during the distractions of the latter years of the Mahomedan government.

6. In Vizagapatam, as will more particularly appear in a subsequent Chapter, we were brought into direct relations with the Zamindar of Vizianagram only, that family having under one pretext or another gradually absorbed the other Zamindars of the district, or reduced them to the condition of feudatories. In a short time, the Havéli lands also were placed in possession of Vizianagram, as the Company's renter. This went on till the death of Vizeram Räz in 1794, when the dispossessed Zamindars or their descendants were re-called, and favored with temporary *Kauls* for their ancient estates, pending the introduction of the Permanent settlement, which took effect in 1802. During the same interval, the Collector of the southern division established detailed settlements in the Havéli lands, generally rents on *doul* or estimate, under which the Government share of the produce was valued in money, with reference either to the current prices of the day, or

the average price of grain for a number of years past, and a money rent stipulated for in lieu of the payment in kind. The gross produce was made over to the renters, who were generally strangers and speculators. In a few cases only, was the public revenue collected by the immediate officers of Government.

7. The evils arising from these temporary and fluctuating arrangements, led the Court of Directors in 1799 to sanction the introduction, at Madras, of the settlement made in Bengal by Marquis Cornwallis. The terms concluded with each ancient landholder, and each purchaser of the several estates into which the Havéli tract was subdivided, will be found under the proper sections. It will be sufficient here, briefly to state that each Zamindary, including all the lands, both waste and arable, within its boundaries, was assessed in perpetuity with a fixed land revenue, payable in all seasons; that this revenue was assessed, not on each village, but on the whole number of villages collectively, and that, on condition of the payment of this defined sum, each Zamindar was vested with what was termed the "proprietary right of the soil." But the principles on which this annual payment was assessed were not uniform: in the Havéli estates, from ten to twenty per cent. of the gross estimate was remitted to the proprietors, and the rest fixed as the Government demand; while in the ancient estates, the Zamindars obtained a remission of one-third of the gross, the Government 'Peshcush' being limited to the remaining two-thirds.

8. To the financial improvement and other benefits which attended this settlement, *where it was not formed on erroneous principles as to the amount*—an error which has materially swelled the list of 'Lapsed Estates' in this district—the Board of Revenue bear conspicuous testimony in the 127th paragraph of their Minute of the 5th January 1818 (E. I. House Selections, Vol. I):—"It was shown in the Board's address to Government of the 25th December 1814, that in the permanently settled districts, exclusive of Ganjam, the demand or settlement for the last twelve years, amounting to upwards of Pagodas 332 lacs, had been realized to the extent of upwards of 327 lacs, leaving a balance of little more than 5 lacs, or something less than two per cent., a large portion of which is recoverable. The increased facility and regularity with which this revenue has been collected, free from any extensive abuses on the part of the native revenue servants, and exempting the

Government, through its Collectors and Superintending Boards, from the heavy duties inseparable from annual settlements, and from investigations into annual accusations of fraud and embezzlement in the collection of the revenue, and in the money expended in repairs of the reservoirs for irrigation, and in securing tranquility with a force diminished in a most extraordinary degree, form a striking contrast with the former fruitless attempts of the Government to enforce the payment of their dues in the Circars, the evasion and subterfuges practised by the Zamindars and Poligars, the coercion and assistance of a military force, to which it was so often found necessary to resort for the purpose of realizing the collections, and the numerous abuses of every description formerly so prevalent throughout the native establishments, and which still disgrace those districts in which temporary settlements continue to prevail."

9. What effect, meanwhile, had this settlement on the position of the ryots? If the Zamindars were vested with the 'proprietary right of the soil,' were the ryots anything more than tenants from year to year? It would appear they were. Certain eminent public servants of the period were of opinion that the Hon'ble Court of Directors intended to create a class of *Landlords,* in the English sense of the word; others, equally eminent, contended that the Zamindars were to be only *hereditary farmers of revenue;* and the contradiction between a landlord who is the 'proprietor of the soil,' and a tenantry entitled to hold under that landlord at certain beneficial rates, is perhaps best explained by a circumstance disclosed by the earliest compiler of the Madras Code, viz., that the preamble to a regulation was occasionally drafted by a partizan of the first theory, and the enacting clauses filled in by an ardent admirer of the second. Anyhow, every Zamindar was required forthwith to enter into written engagements with his ryots for a rent, either in money or kind, and "where disputes may arise respecting rates of assessment in money or of division in kind, the rates shall be determined according to the rates prevailing in the cultivated lands, in the year preceding the assessment of the permanent jumma on such lands; or where that may not be ascertainable, according to the rates established for lands of the same description and quality as those respecting which the dispute may arise."

A.D. Campbell—Note, Regulation XXX, 1802.

Regulation XXX, 1802, Sect. IX.

10. The powers vested in Zamindars by the Regulations of 1802, for distraint and ejectment, were prompt and summary, while the only redress for the abuse of those powers was the institution, by the ryot, of a regular suit. To remedy this state of things, Regulation V of 1822 was passed; it provided *first*, that distrained property should not be sold unless puttahs had been granted, or tendered and refused; nor until due notice had been given to the Collector of the district; and his leave obtained. If the ryot appealed within thirty days, there was to be a summary enquiry into the correctness of the demand for which the property had been attached. It provided *secondly*, that no ryot was to be ejected by the Zamindar for non-acceptance of a puttah, without the Collector's permission. "If the Collector on examination find the rates of the puttah tendered by the proprietor to be *just and correct*, the ryot shall be ejected under the Collector's orders, unless he assent to the terms; but if the rate shall exceed the *just rate prescribed*, an order shall be issued by the Collector to the proprietor, prohibiting the ejectment and requiring the issue of a puttah within one month." The only passage in the Code where a rate is anywhere 'prescribed,' is the Section of Regulation XXX of 1802, quoted in the preceding paragraph, but inasmuch as Regulation IV of 1822, which is exactly seven days older than the enactment under discussion, declares that "the Regulations of 1802 were not meant to define, limit, infringe or destroy, the actual rights of any description of landholders or tenants; such rights being properly determinable by judicial investigation only"—it was held by the late Civil Judge of this Zillah, after a great deal of doubt, that the words 'just and correct' and even 'the just rate prescribed,' must be taken to mean no more than *fair and equitable*; and he referred to the judgment of the High Court in Bengal (*Issar Ghose v. Hills*, I. *Indian Jurist*, 25) as containing a valuable exposition of the principles to be kept in view in determining what is 'fair and equitable.' That decision, it is well known, assigned the whole of what MALTHUS has defined as RENT, to the Zamindar; but by the judgment of the full Court, this ruling has been deliberately set aside, and a fair and equitable rent is now held to mean the prevailing rate for land of a similar description and with similar advantages in the places adjacent; and if the customary rate of the neighbourhood has not been adjusted with reference to the increased value of the produce, then the rate of rent to be paid

Clause Second, Section VIII.

should bear to the old rate the same proportion as the present value of the produce bears to the old value.

11. At the time the foregoing decision of the late Civil Judge was passed, the Honorable the Council of the Governor of Fort St. George, for making Laws and Regulations, were engaged in a Bill "to consolidate and improve the laws which define the process to be "taken in the recovery of rent." The Select Committee had reported their opinion that "Zamindars and similar proprietors occupy, in a "great degree, the position of farmers and assignees of the public "revenue," and the 10th Section of their Bill ran as follows:—

"Landholders shall not levy any unauthorized tax on their tenants under any name or under any pretext. Disputes respecting rates of rent, whether in money or in kind, shall be determined by the Collector according to those assessed upon the lands in dispute, or where such rates may not be ascertainable, or where such lands have not been assessed, then according to the rates established or paid for contiguous lands of similar description and quality; provided always, that nothing herein contained shall affect the right of any such landholder, with the sanction of the Collector, to raise the rent upon any lands in consequence of additional value imparted to them by works of irrigation, or other improvements executed at his own expense or at the expense of Government, and for which an additional revenue is levied."

i. e., at the Permanent Settlement.

12. Here then there was room for great confusion:—Collectors and the Civil Courts have concurrent jurisdiction in rent cases; this section of the Bill put into the Collector's hands, but one procrustean measure—the rate at which the land had been assessed at the permanent settlement; but the Courts were left free to form their own judgment of the 'actual rights' of Zamindar and ryot, and one Civil Judge had just decided that the latter had no better rights than had been assigned to his brother ryot of Bengal in the first judgment in *Issar Ghose v. Hills.* Under these circumstances the Board of Revenue were requested to move the Council to re-consider the Bill:—"If it is the opinion of the "Madras Legislature that Madras Zamindars are little more than "Farmers and Assignees of the land revenue, it must act up to its "opinion by repealing Regulation IV of 1822," inasmuch as that

From Collector to Board, No. 519, 17th September 1864.

enactment had just been interpreted by one judicial authority, who might be followed by others, as directly opposed to such a view of their position. It was at the same time pointed out that to enact, that ryots were entitled to puttahs according to the assessment of 1802, would be the immediate ruin of every Zamindar in the district. "Surely what the ryot now pays and has cheerfully paid, perhaps, "for years, may be accepted as an equitable rent. Who is to dis- "cover the various agreements and conditions under which the rent "has gone up since the year 1802 ?"

13. The Board accordingly took up the question and submitted their views to the Government in due course. In this valuable paper, they traced with great fulness and perspicuity the position of the Indian cultivator, from the Institutes of Manu down to the period of the permanent settlement of the land tax in Bengal. Into the matter more particularly at issue, the exact position held by the ryot under the Madras Regulations, they entered at less length, and debated with less subtilty of disquisition; but on the whole, they inclined entirely to the opinion that he was not a *tenant* in the English acceptation of the term, nor the Zamindar a *landlord*, as had been decided by the Civil Judge.

Board's Proceedings, No. 7,743, dated 2nd December 1864.

14. The Bill having been referred a second time to the Select Committee, was now placed before the Council, with the following remarks:—" The Committee will shortly observe, that without going so far as to hold that Zamindars are only farmers or assignees of the public revenue and not proprietors of their estates, they unanimously concur with the Board that the Regulations of 1802, were intended to protect the rights of occupants of land under Zamindars by fixing the maximum* rent demandable from them and

* This is Mill's view of the original terms of the Zamindary settlement by Lord Cornwallis in Bengal, vide Book VI, Chapter 6. " He required, *that fixed, unalterable puttahs should be given to the ryots ; that is, that they should pay a rent which could never be increased, and occupy a possession from which, paying that rent, they could never be displaced.*" Is it not evident, he asks, that in these circumstances, the Zamindars had no interest whatever in the improvement of the soil ? It is submitted, however, that this by no means follows. The fixed assessment was for the land as it then stood ; before irrigating it or making any other improvement, the Zamindar would of course stipulate for interest on his outlay, in the shape of enhanced rent, with the ryots concerned. Are we to presume that this subsidiary agreement could not be enforced against the ryots, on the plea that they were tenants on an invariable assessment ?

forbidding their ejectment as long as that rent was paid. The Committee further hold that* Regulations IV and V of 1822 were passed for the increased protection of such occupants of land, in consequence of passages in the Regulations of 1802, which spoke of a proprietary right being conferred on Zamindars having led to doubt and misapprehension."

15. They however considered it essential that Section XI should be amplified and show, in more detail, the course that is to be pursued when disputes regarding rates of rent have to be settled; further that in *their* decisions on the same subject, the Courts should be guided by the same provisions as are laid down for the guidance of Collectors. Section XI of Madras Act No. VIII of 1865, now therefore stands as follows; the *principle* of the first Bill being, in the opinion of the Select Committee,† in no way infringed by the present modifications.

All contracts to be enforced.

"11. (I.) All contracts for rent, express or implied, shall be enforced.

Rent how fixed in Surveyed districts.

(II.) In districts or villages which have been surveyed by the British Government previous to 1st January 1859, and in which a money assessment has been fixed on the fields, such assessment is to be considered the proper rent when no contract for rent, express or implied, exists.

Mode of determining rate of rent when no contract exists.

(III.) When no express or implied contract has been made between the landholder and the tenant, and when no money assessment has been so fixed on fields, the rates of rent shall be determined according to local usage, and when such usage is not clearly ascertainable, then according to the rates established or paid for neighbouring lands of similar description and quality. Provided that if either party be dissatisfied with the rates so determined, he may claim that the rent be discharged in kind according to "the Warum," that is, according to the established rate of the village for dividing the crop between the Government or the landlord and the

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* No proofs are adduced by the Committee, but it is perhaps sufficient to remember who was the Governor of Madras at the time.

† This was certainly said; startling as the announcement may appear.

cultivator. When "the Warum" cannot be ascertained, such rates shall be decreed as may appear just to the Collector after ascertaining if any increase in the value of the produce or in the productive power of the land has taken place, otherwise than by the agency or at the expense of the ryot.

(IV.) In the case of immemorial waste land and of lands left unoccupied, either through default or voluntary resignation, it shall be lawful for landholders to arrange their own terms of rent, provided that nothing in this rule shall be held to affect any special rights which by law, or usage having the force of law, are held by any class or person in such waste or unoccupied lands."

In case of immemorial waste lands, landholders to arrange terms of rent.

16. There is a limit, therefore, to the demands of the proprietor, and it is well for the ryot it is so. It is often urged that a proprietor's own interests are against his making any extortionate terms with his tenantry, because if he raises his rents at the expense of their capital, he will end by impoverishing himself. But they who use such arguments should reflect that there are, as is pointed out by the historian Mill, "sorts of proprietors ;" and three sets of circumstances, whose operation, where it is felt, prevents the improvement of the soil at their hands, viz., "first, ignorance ; secondly, possessions too large ; and thirdly, (and chiefly) *too much power over the immediate cultivators.*"

17. The proprietors in this district generally adjust their rents every three or five years. In the ryotwary districts of Madras, the new settlement now in process goes on the principle of dividing between the ryot and the Government the net produce of each field. Acre for acre, the assessment of the ryot in a Zamindary district will doubtless be found higher than this ; but we certainly see much larger farms and more careful cultivation ; land is held here with a view to profit, and not as a mere means of sustenance. The evil of the ryotwary consists in its hordes of pauper proprietors. It was supposed this would be removed* with the reduction of the extravagant assessment which disgraced our Administration up to the period

* A light but invariable demand, and the rigid enforcement of the Sale Law against every defaulter, were looked to as likely speedily to lessen the number of these hand-to-mouth ryots.

of Lord Harris's assumption of office; but from the last Quinquennial Return (August 1863) it appears to have met with no check. Out of 2,160,000 ryots no less than 1,197,000 pay under ten Rupees a year, while the average extent of occupancy is considerably under four acres a head; and the average assessment but sixteen Rupees a head. In a body like this, there will always be a large number of laborers, without stock, or any capital to lose. In bad years, they tumble to pieces, and in good years, depress the profits of the substantial ryot by deluging the market with ordinary grains. No Zamindar would look at such men, knowing that they *must* be destitute of the means, and of ability, to do justice to the land; they accordingly fall into their proper place and become farm-laborers to the more opulent of the village community.*

18. Another remarkable contrast is the efficiency of the ordinary irrigation works in our Zamindar's tāluqs. Getting no remission themselves, in a bad season, from the State, the Zamindars give none to their tenantry. The latter therefore are careful to execute by their own labor those periodical repairs to tanks and channels, on which the salvation of their chief crop depends. Our ryots, on the contrary, systematically neglect these works; if the season is good, there will be water enough; if bad, the Government will remit the assessment, either wholly or in part. We have remitted in this district this year, under this demoralizing system, one-fourth of our ryotwary demand, while nothing whatever has been remitted by the Zamindars; nor is there any complaint from their villages; all their irrigation works are tight and sound, and any losses, that arise they are not such men of straw as to be unable to sustain.

There are others, but the foregoing are the principal distinctions which strike the observer in his survey of the respective conditions of the Zamindary and ryotwary settlements.

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* These farm-laborers are called *pālikāpulu*. Each gets a puṭṭi of grain a month, some fees in kind at harvest and threshing time, and a cloth and pair of sandals yearly. Their women work in the fields, at weeding and transplanting; getting 1 Anna or 1¼ Anna for the day; their children are also employed on the farm, at minor rates.

The women, moreover, pound paddy for the farmer's household, receiving three seers out of every puṭṭi; this is called *kūli dampu*; but if they take it to their houses, the arrangement is called *kotnam*, and the custom, then is for them to give eight kunçams of good clean rice out of twenty kunçams (a puṭṭi) of paddy. When otherwise unemployed, they spin cotton into yarn.

Alienations and Inam Tenures in Zamindaries.

19. Sections VIII and XII of Regulation XXV of 1802, the enactment which established the Zamindary Settlement, are in the terms following:—

VIII. "Proprietors of land shall be at free liberty to transfer, without the previous consent of the Government, or of any other authority, to whomever they may think proper, by sale, gift, or otherwise, their proprietary right in the whole, or in any part of their Zemindaries; such transfers of land shall be valid, and shall be respected by the Courts of Judicature and by the officers of Government; provided they shall not be repugnant to the Mahomedan or to the Hindu laws, or to the regulations of the British Government. But unless such sale, gift or transfer shall have been regularly registered at the Office of the Collector, and unless the public assessment shall have been previously determined and fixed on such separated portions of land by the Collector: such sale, gift or transfer, shall be of no legal force or effect, nor shall such transaction exempt a Zamindar from the payment of any part of the public land-tax assessed on the entire Zamindary previously to such transfer, but the whole Zamindary shall continue to be answerable for the total land-tax, in the same manner as if no such transaction had occurred."

XII. "It shall not be competent to proprietors of land to appropriate any part of a landed estate permanently assessed, to religious or charitable, or to any other purposes by which it may be intended to exempt such lands from bearing their portion of the public tax; nor shall it be competent to a proprietor of land to resume lands, or to fix a new assessment on lands which may be allotted (at the time when such proprietor may become possessed of the estate in which lands are situated) to religious or to charitable purposes under the denominations of Devastan or Devadayum, of Brahmadayum or Agrahāram, or Yeomiah, Jeevadān or Muddud Māsh, of Peerān, Fuckerān, or any other description of exempted lands described under the general term of Lakhiraj, unless the consent of the Government shall have been previously obtained for that purpose.

20. The construction of these Sections* came before the late Sudder Court in Appeal No. 6 of 1821, when it was ruled that "the clear and obvious intent of the restriction in question, as well as of the corresponding legislative enactments, being to defeat improper alienations to the prejudice of the rights of Government or of the successor to the estate, it follows by a common rule of construction that such alienations are voidable on the determination of the interest of the person who makes them."

21. This ruling was subjected to full discussion in a recent case (High Court, Reg. Ap. No. 23 of 1865). The Judges who sat in that Appeal, FRERE, J., and HOLLOWAY, J., differed in opinion. Mr. JUSTICE FRERE was of opinion that the Sudder Court's decision in No. 6 of 1821 and in numerous subsequent cases, correctly enunciates the intent and object of Regulation XXV of 1802; while Mr. JUSTICE HOLLOWAY considered the words "of no legal force or effect" in Section VIII, to mean that, unless the process indicated (registration with sub-assessment by the Collector) is followed, the transaction will leave the Zamindar himself, and his own Zamindary, still liable for the land-tax payable on it when undivided, and the part separated and that remaining in the hands of the Zamindar, still liable for the whole demand of the Government; but that the transaction will in all other respects be perfectly valid.

22. The learned CHIEF JUSTICE concurred with FRERE, J., whose judgment we subjoin, in upholding the former decisions, and further indicated his opinion that an alienation invalid under Section VIII would be bad not only against the Government, but also against the Zamindar making it.

" FRERE, J.—This is a suit for the resumption of a village situated within the limits of the Sālūr Zamindary in the district of Vizagapatam, on the ground that it is included in the permanent assets of the estate, and was granted as Inam by the plaintiff's father to the defendant's grandfather at a time subsequent to the permanent settlement. The only question which we have at present to decide is that of the validity of such grants generally."

" It was conceded at the hearing that the opinion expressed in the judgment of the late Sadr Court in No. 6 of 1821 (page 284 of Select Decrees, Vol. I) is in favor of the plaintiff's claim, but it was contended that the portion of that decision which refers to this point was a mere " obiter dictum," and that we are therefore in no way bound by it. This is true to a certain extent, for the question at issue in that case was the validity of a grant as against the granter himself, and this was decided in favor of the grantee. But it appears to me that the judgment in question correctly enunciates the intent and object of Regulation XXV of 1802, and it is allowed that it has been followed in numerous instances since that time. I have had the advantage of reading the judgment of the learned Chief Justice on the case now before us and concur fully in his argument on the point in question. I would only add that in giving this

opinion, I am disposed to rely fully as much on Section XII as upon Section VIII of the Regulation, for the present case appears to me to partake rather of the nature of a grant of an Inam within the Zamindary than of an alienation of any distinct portion of the estate."

"The view which I have thus expressed, as respects the validity of such grants, appears to me to be supported by the judgment of the Privy Council in 3 Knapp, page 23, *Niládry Row* v. *Venkatapatty Ráz*. In that case their Lordships would seem to have assumed that the validity of the grant depended upon the question of fact whether the lands thus granted were included in the permanent assets of the estate. It is to be noted that the judgment of the Sadr Court in No. 6 of 1821, to which reference has been already made, was quoted in that case, and has been printed at large in a note appended to the case by the Editor, as a decision "of general importance to the natives of India.""

"As respects the present suit, the Agent has found that the lands held by the defendant were included in the assets upon which the permanent assessment was fixed. Supposing this to have been the case, and that the grant to the defendant's family was of a date subsequent to the permanent settlement, I think that the Agent has rightly applied the law, and I concur therefore in the judgment of the learned Chief Justice which affirms his decision on this point."

23. But the 14th Clause of Section I of the Limitation Act (No. XIV of 1859) now comes in, providing that "to suits by the proprietor of any land or by any person claiming under him, for the resumption or assessment of any Lākhirāj or rent-free land—the period of limitation shall be twelve years from the time when the title of the person claiming the right to resume and assess such lands, or of some person under whom he claims, first accrued."

In R. A. No. 38 of 1865, the High Court have construed this Section to mean "that if the suit is brought within twelve years from the time at which the title of the person claiming to resume first accrued, or, if he claim under any other person, then within twelve years from the time at which the title of such other person first accrued, it may be maintained; but if brought more than twelve years after the right to resume first accrued, either to the person claiming the right to resume or to any person under whom the plaintiff claims that right, the effect of the section is to bar the suit."

24. So far as to alienations absolute. The wise and humane policy of the law in upholding long continued possession in cases of

of this nature, though not appreciated by the Zamindars, can work them very little harm. Supposing their claim to resume the alienation to be barred, they can nevertheless avoid paying the public demand upon the land, by requiring the Collector to register and sub-assess it as a separate estate, provided it is of not less extent than a village or dependent hamlet. (Reg. I of 1819).

25. But there are alienations not absolute; *Mōkhāsa,* with other service tenures; and tenures not conditioned for service, but where payments of an unvaried rent have been made for a considerable time. If the service was a *bonâ fide* requirement, it would appear that the Zamindar is entitled, in putting an end to it, to resume the land or to commute the service for a substantial rent, while in the second class of cases, the question whether the rent is a rent service or a rent charge, is to be treated as one of fact rather than of law. In a suit by a Zamindar to recover a village alleged to have been let to defendant on service tenure by an ancestor of plaintiff, at a period subsequent to the permanent settlement, and to be resumable at the pleasure of a successor,—defendant answered that the village was *Mōkhāsa,* and that he had held it on that tenure from time immemorial.—Extract from the High Court's Judgment in R.A.No. 25 of 1865.

26. " Oral evidence has been adduced upon both sides, that of the plaintiff as to various services performed, and that of the defendant as to the long continuance of the tenure. It was not, however, attempted by either side to show that there was any evidence, upon which the Court could really rely to show the nature of the tenure. The case, therefore, remains to be decided upon the simple facts that there has been a holding for a long series of years and a payment of rent to the Zamindar. The question is whether we are to presume upon these facts that there is a tenancy from year to year terminable at the will of either party, or whether we are to presume a right of perpetual tenure and that the title of the Zamindar is to the rent only. We referred at the hearing to a decision at *Nisi Prius* of Justice Holroyd, one of the greatest lawyers ever seen in Westminster Hall, (Gow. 173) in which he ruled that where payments have been made for a long series of years of a rent without variation, the presumption is that they are quit-rents, and that the receipt of them is no evidence of a title to land in the receiver. It is difficult to reconcile the generality of this dictum with the doctrine of the Court of Exchequer in *Handon* v. *Hesketh* (IV, Hurls. and Norm.

175) in which the Court unanimously held that the receipt of rent (and there it was for a lengthened period) was evidence rather of a rent service than of a rent charge. Mr. Baron Martin observed that, if the rent paid was a much smaller sum than the lands were worth, there might be a presumption that the rent was not a rent service. It is quite clear that the question is one of fact rather than of law, and we have had frequent experience of holdings at an unvaried rent for a long series of years, while it has never been pretended that the tenancy has been more than one from year to year. Here too, evidence might have been given that the rent was a very inadequate one, that the land was not assessed as part of the Zamindar's assets at the permanent settlement; but no attempt whatever has been made to do so. All the facts therefore of the present case, (and ample opportunity has been afforded of establishing any other facts which could give the case a different aspect,) establish merely a tenancy from year to year."

"We will only advert to the case of *Bommaraz* v. *Venkatadry Náidu*, for the purpose of observing that, even if the case had been differently put, the contention of the defendant being that the tenure was *Mōkhāsa* tenure, it would perhaps not have been possible to avoid giving judgment for the plaintiff. As the case now stands, the only relation established is the simple one of landlord and tenant, and the decree of the Agent must be confirmed with costs."

27. In the recent Rent Recovery Act, No. VIII of 185—, Madras Council, Section 11, Clause IV, giving Rules for deciding disputes as to rates of rent, contains the proviso that, Puttahs which may have been granted by Zamindars or any such landholders as are enumerated in Section 3, at rates lower than the rates payable upon such lands, or upon neighbouring lands of similar quality and description, shall be binding upon his successor, if such puttahs have been *bonâ fide* granted for the erection of permanent buildings, and for clearing or improving waste land, and if the tenant shall have substantially performed the conditions; otherwise not.

Inheritance to Zamindaries.

28. It has been long setttled that an *ancient* Zamindary is of the nature of a *Rāj;* the eldest son exclusively succeeds, the other members of the family being entitled to maintenance out of it. In the modern proprietary estates, the ordinary Hindu rule of co-parcenary prevails.

SECTION VII.—AGRICULTURE.

(Communicated by Mr. J. A. C. Boswell, *C. S., Principal Assistant.)*

1. *Seasons.*—The Telugu year is divided into six seasons or *Rutuvulu.* It is also divided into twelve *Sankramanamulu* or periods answering to months, each of which is ruled by a particular sign of the zodiac, and again it is divided into twenty-seven Kārtes, each of thirteen or fourteen days' duration, and each distinguished by the name of a particular asterism of the lunar zodiac. As these divisions of the year regulate the ryots in their system of cultivation, a statement is annexed exhibiting the particulars of this scheme of dividing the year, with some remarks as to the characteristics of each season as it affects agriculture. The *Kārtes* from the 5th to the 17th include the time when the rains are due, and according to these *Kārtes* with which the ryots are thoroughly familiar, they practice their regular agricultural operations. The third asterism, *Kruttika,* is said to be ruled by fire. Hence according to their astrology, no native will commence or continue the building of a house in this Kārte. With the first fall of rain in this Kārte, the ploughing of lands is commenced. The fourth Kārte *Róhini* is cooler than the preceding. There are sometimes slight showers of rain. In this case, cotton, gingely oil seeds, kambu, korralu, burla wúdalu or mandechâma are sown. If there is the slightest rain falling when the next Kārte *Mrugasira* commences, the ryots expect an adequate supply of rain that year, and a favôrable season. This exactly answers to the old tradition of St. Swithin's day. If no rain falls at that period a drought is expected for the following five Kārtes. With the first showers in this Kārte, the general sowing of paddy, kambu and raghi is commenced, as well as any of the other grains which may not have been put down already. During the next Kārte, *Arudra,* no seed is sown nor any seedlings transplanted, for this period is regarded as inauspicious for these purposes. There is a small insect which has the appearance of crimson velvet; (Telugu, *Arudra purugu.*) These are numerous at this time in the wet and dry lands. They are gathered and dried and sold by the ryots to the Banians who purchase them for medicinal purposes. In the next Kārte, *Punarvasu,* paddy is sown if there has not been rain for the purpose before, or if the first sowing has failed. Kambu and raghi are transplanted, other crops are weeded. In sugar-cane plantations, poles are put down beside each plant about this time, for its support.

Various sorts of pulse, as green gram, black gram, red gram, and alachandalu are now sown. In the next Kārte, *Pushyami*, the last transplanting of kambu and other dry crops takes place. Pedda wúdalu is sown in nursery beds. In *Ashrésha* Kārte, the transplanting of paddy is commenced, and the reaping of gingely oil seeds, mandechāma, and korralu. Arika is also now sown. In *Magha*, the next Kārte, paddy continues to be transplanted; the picking of cotton commences; raghi and green gram are harvested. This period is considered the middle of the rainy season. If there is no thunder at the commencement of this Kārte, it is regarded as an unfavorable sign for the season. During the Kārte of *Pubba*, the transplanting of paddy is continued and raghi crops are harvested. In the Kārte of *Wuttara*, the latest sown paddy is transplanted. In dry land, Pyra or second crops of green gram, and raghi, jonnalu, horse gram, red gram, anumulu, and lamp oil seeds are sown. In the *Hasta* Kārte, tobacco, chillies and onions are sown in nursery beds. During *Chittra* and *Swáti* no new crops are sown, for these would be liable to be destroyed by insects. The ryots are chiefly occupied with weeding. In *Visákha* Kārte, tobacco, red potatoes and chillies are transplanted, the first paddy crops are reaped, such as *Dasará bhógálu* and *Kártikálu*, also *Pedda wúdalu*, black gram, red gram, and arikelu. With *Anúrúdha* Kārte, the rainy season is supposed to terminate. The reaping of paddy goes on for some time longer. In wet lands, second crops of gingely oil seeds, green gram, &c., are sown about February.

The above is merely a general sketch of the ryots' agricultural year. Of course, seasons vary; and according to the rains, whether they fall early or late, cultivation is brought forward or delayed. In a subsequent place the system of cultivation pursued, as regards the different crops, will be separately noticed.

2. The following is a table showing the regular classification of soils adopted by the Settlement Department with the equivalent of each class as commonly designated here in Telugu.

I.—Alluvial Series.

1. Lunka or island soil { sort 1, sort 2, } None here.

2. Permanently improved Totakal } sort 1.—None here.
sort 2.—Pāti bhúmi.

II.—Regur Series.

3.	Clay regur, containing upwards of $\frac{2}{3}$ of clay.	sort 1.—Nalla régada. sort 2.—Chaviti Régada.
4.	Mixed or loamy regur, containing from $\frac{1}{3}$ to $\frac{2}{3}$ clay.	sort 1.—Médibhúmi masaka bhúmi pālachavaka néla and garapa néla. sort 2.—If soil be saline, kari néla.
5.	Sandy regur, containing not more than $\frac{1}{3}$ clay.	sort 1.—Sanna isuka néla and garapanéla. sort 2.—Do. if soil be saline.

III.—Red Ferruginous Series.

6.	Clay containing upwards of $\frac{2}{3}$ clay.	sort 1.—Yerra jikata néla or yerra bhúmi. sort 2.—Do. if soil be saline.
7.	Mixed or loamy, containing from $\frac{1}{3}$ to $\frac{2}{3}$ clay.	sort 1.—Yerra médi néla. sort 2.—Do. Vúka néla.
8.	Sandy or gravelly, containing not more than $\frac{1}{3}$ clay.	sort 1.—Yerra isuka néla. sort 2.—Rāllakodi néla, chilaka néla and kankara néla.

IV.—White and Gray Calcareous Series.

9.	Clay upwards of $\frac{2}{3}$ clay.	sort 1.—Sudda néla & tella néla. sort 2.—Do. if soil be saline.
10.	Mixed or loamy, $\frac{1}{3}$ to $\frac{2}{3}$ clay.	sort 1.—Do. sort 2.—If mixed with stones.
11.	Sandy or gravelly under $\frac{1}{3}$ clay.	sort 1.—Tella néla if mixed with guvvaráyi & sand. sort 2.—Kankara néla.

V.—Arenaceous Series.

12.	Loamy or mixed, $\frac{1}{3}$ to $\frac{2}{3}$ clay.	sort 1.—Kavāka néla. sort 2.—If soil be saline, karí néla.
13.	Sandy from $\frac{1}{3}$ to $\frac{1}{10}$ clay.	sort 1.—Isuka néla. sort 2.—If soil be saline, kari néla
14.	Sand under $\frac{1}{10}$ clay......	sort 1.—Bondu isuka néla. sort 2.—Do. if soil be saline.

3. In the alluvial soil are raised good wet crops of paddy and sugarcane. Nursery beds for dry crops, which are afterwards trans-

planted, are also made in this soil, and dry crops are grown on it of *Korralu* (PANICUM ITALICUM); *Jonnalu* (SORGHUM VULGARE) *Onumulu* (LABLALS VULGARIS); green gram, *Pesalu*, (PHASEOLUS MUNGO); black gram, *Minumulu* (PHASEOLUS ROXBURGIE); horse-gram, *Vulavalu*, (DOLCHOS UNIFLORUS); tobacco and lamp oil seeds; *Amadálu* (RICINUS COMMUNIS), &c. In the regur series of soils if irrigated, good wet crops are raised; or without irrigation, *Mande chāmalu* (PANICUM FLAVIDIUM); *Ariga* (PASPALUM SCROBICULATAM); Chenna (CICER ARIETINUM); red gram, *Kandulu* (CAJANUS INDICUS); horse gram, jonnalu, cotton, gingely oil seeds; *Nuvvulu* (SESAMUM INDICUM) &c. In the red ferruginous series of soils are raised most of the same crops as upon regur as paddy, ariga, pedda chāmalu, cotton, horse gram, and also raghi, Telugu, *Chóllu*, (ELEUSINE CORACANA); and Kambu, Telugu, *Gantelu*, (PENCILLARIA SPICATA). In the white and gray calcareous series, are raised crops of paddy by means of irrigation. In the better arenaceous series of soils are raised crops of raghi, kambu, chāmalu, lamp oil seeds, and horse gram. In the pure sandy soil is only raised a red dye cheyroot (OLDENLANDIA UMBELLATA,) Telugu, *Chirriveru*.

Divisions of the Luni-Solar year according to the Telugu Calendar.

Number.	Kārtes or Asterisms of the Lunar Zodiac.	Duration in Days.	Approximate date of commencement of each Kārte or Sun's entrance.	Telugu Months.	Sankramanams Signs of the Solar Zodiac.	Approximate date on which Sun enters each sign.	Duration in Days.	Rutuvus or divisions of the Seasons.	REMARKS.
1	Aswani	14	11th April........	Chaitram...	Mésham.......... *Aries.*	10th April........	31	Vasanta Rutuvu..	The spring season. In this the trees flower, the weather is hot, with very gentle winds from the south. There is an occasional shower of rain. This is considered the healthiest season.
2	Barani	14	25th April........						
3	Kruttika	14	9th May.........						
4	Rôhini	14	23rd May	Vaiságham.	Vrushabham..... *Taurus.*	11th May.........	32		
5	Mrugasira......	14	6th June.......						
6	Arudra	14	20th June........	Jyésthan...	Midhunam....... *Gemini.*	12th June........	31	Grishma Rutuvu..	The scorching season. The air is rendered cool by clouds and strong westerly winds bring on the S. W. Monsoon. There are more showers of rain. Fruits of all kinds ripen. Epidemic diseases become prevalent.
7	Punarvasu.....	14	4th July.........						
8	Pushyami......	14	18th July.........						
9	Ashrésha	14	1st August......	Ashádham..	Karkátakam..... *Cancer.*	13th July.........	32		
10	Magha..........	14	15th August.....						
11	Pubba..........	14	29th August.....	Srávanam...	Simham .... *Leo.*	14th August.....	31	Varasha Rutuvu..	The rainy season. At this season the rains ought to be very heavy, and the air will be cool with frequent and violent thunder and lightning.
12	Uttara	13	11th September.						
13	Hasta...........	14	25th September.	Bhádrapadam.	Kanya .... *Virgo.*	14th September.	30		
14	Chitra..........	13	9th October.....						
15	Swāti	15	22nd October....						
16	Visākha	14	4th November.	Aswijam....	Tula.. .... *Libra.*	14th October....	30	Sharat Rutuvu..	At this season there should be long falls of rain, but it is not very heavy, and there are considerable intervals of fair weather. The N. E. Monsoon commences. The thunder is moderate. The temperature is cooler.
17	Anurādha......	13	18th November.						
18	Jyéstha.........	13	1st December...	Kártikam...	Vruschikam..... *Scorpio.*	13th November.	30		
19	Mula	13	14th December.						
20	Purvāshādha..	13	26th December.	Márgasiram	Dhanassu .... *Saggittarians.*	13th December.	30	Himavat Rutuvu..	Season of dew. At this season there are heavy dews and sometimes fogs. The wind is still from the N. E.
21	Uttarāshadh..	13	9th January....						
22	Sravanam......	13	22nd January..						
23	Dhanishtha...	13	4th February...	Pushyam...	Makaram......... *Capricorn.*	12th January...	29		
24	Setabhisha....	13	17th February...						
25	Purvābhādra..	14	2nd March......	Mágham....	Kumbham .... *Aquarians.*	18th February...	29	Sési Rutuvu..	The season of moonshine. There are sometimes slight showers, but the weather is in general dry and clean. The winds are light and come from the S. E. The warm season commences, but the heat is moderate. This season is generally healthy.
26	Uttarābhādra.	13	16th March......						
27	Révati..........	13	29th March......	Phálgunam	Mínam........... *Pisces.*	11th March......	30		

4.—*Nunjah crops and their system of cultivation.*—The system of Native agriculture may be considered under three heads: first, crops raised on irrigated land classed as *Nunjah* or wet; second, crops raised on unirrigated land classed as *Punjah* or dry and dependant entirely on rain; and third, crops raised on garden land classed as Punjah (dry) and dependant partly upon rain and partly upon artificial means of irrigation such as wells. As to crops raised on irrigated land classed as Nunjah or wet, there are 1st, Paddy, (ORYZA SATIVA) Telugu, *Dhānyama*, and 2nd, Sugarcane (SACCHARUM OFFICINARUM.) Paddy is usually sown about July, transplanted in August and reaped in December. Sugarcane is planted out about April and cut down in February. These crops require a constant supply of water. When the means of irrigation admit; a second crop of paddy of the Dālavālu and Sattikālu varieties is sown in December, transplanted in January and cut in March. Sometimes before the crop of paddy is planted out, a dry crop of *Mande chāmalu*, (PANICUM FLAVIDIUM), is taken off wet land, being sown in May and reaped in July. In Nunjah lands when a second wet crop is not obtainable after the paddy crops have been reaped, second dry crops are raised of raghi (ELEUSINE CORACANA) Telugu, *Chóllu;* green gram (PHASEOLUS MUNGO), Telugu, *Pesalu*; or gingeli oil seeds (SESAMUM INDICUM) Telugu, *Nuvvulu.* These may be sown about February and reaped in April.

5. *First.*—Paddy is raised, in the first instance, in Nursery beds. These beds are first well manured by enfolding sheep or cattle on them or by spreading stored manures over them. The land is then ploughed seven or eight times and the seed sown thickly and ploughed in twice. After the seed has been ploughed in, the surface is smoothed by driving brushwood over it. The young plants quickly spring up and as soon as they have attained about one month's growth, fresh beds which are small and separated from each other by low embankments of earth are prepared, into which they are transplanted out. This is done by letting a supply of water into them, one at a time, ploughing them three times, and then smoothing the surface by means of a plank drawn by a pair of bullocks, in the same way as a plough. As soon as a number of beds are ready, the young seedlings in the nursery are pulled up and tied into small budles, and distributed over the prepared ground. The work of planting out then commences, usually performed by women standing up to their knees in sludge and water. The plants are generally put

down at about a distance of two inches or so from each other according to the quality of the soil. From fifteen days after transplantation, the beds must be kept continually full of water, until the crop ripens. If the supply of water fails, the crop perishes. The quantity of water required is greater as the crop ripens. The nursery beds, as has been said, are always well manured, but not the beds into which the seedlings are planted out; for these, the alluvial deposit of the water is found sufficiently nutritive. As soon as the paddy is ripe, it is cut down with a short sickle close to the ground, and immediately carried off the fields and stocked, and so left for two or three days. After this the grain is threshed out, either by manual labor, or by treading it out with cattle driven over and over the threshing floor; and then it is winnowed by being tossed in the air in flat baskets. The grain, when separated from the straw, is usually stored in large wicker work receptacles covered over with cow dung to make them impervious. It is usual to keep paddy for a year or so before using it. The paddy straw is the chief food of cattle. When required for use, the rice is separated from the husk by beating it in a wooden mortar with a rice beater or pestle, a thick staff about four or five feet in length, shod with iron. This work is usually performed by women. There are a great number of different descriptions of paddy. The following is a list of those chiefly cultivated or used in this part of the country:—

List of the different descriptions of Paddy with their prices.

Number.	Names.	Description, coarse or fine.	Sort.	Approximate present price of the country garce.	Out-turn when converted into rice.	Remarks.
				RS.		
1	Vavilipati Sannalu...	Very fine.	1	70	8/20	Largely grown.
2	Gatti Sannalu.........	do.	1	70	...	do.
3	Mangali Sannalu......	Fine.	1	70	...	do.
4	Vonka Sannalu.......	do.	1	70	...	do.
5	Kasi Sannalu.........	do.	1	70	...	Grown to a small extent.
6	Sudiantlu	do.	1	70	...	do.
7	Prayaga Sannalu......	do.	1	70	9/20	do.
8	Jaltaru Sannalu......	do.	1	70	...	do.
9	Maharaja bhogalu...	do.	2	67	8/20	Largely grown.
10	Bhangaru tigalu......	do.	2	67	9/20	do.
11	Dasara bhogalu.......	do.	2	67	10/20	Grown to a small extent.
12	Sita bhogalu............	do.	2	67	9/20	Imported from Ganjam Dist
13	Yerra Sannalu.........	do.	2	67	...	Largely grown.
14	Balarama bhogalu....	do.	2	67	10/20	do.
15	Ratnasarulu	do.	2	67	9/20	Grown to a small extent.
16	Ite Sannalu.............	do.	2	67	11/20	do.

List of the different description of Paddy with their prices.—(continued.)

Number.	NAMES.	Description, coarse or fine.	Sort	Approximate present price of the country garce.	Out-turn when converted into rice.	Remarks.
				RS.		
17	Gopalavallabhalu.....	Coarse.	3	64	...	ImportedfromGanjamDist
18	Kanakasarulu.........	do.	3	64	...	Grown to a small extent.
19	Akkullu.................	do.	3	64	11/20	Largely grown.
20	Bayahundalu..........	Fine.	3	64	9/20	Grown to a small extent.
21	Sitakatukalu..........	Coarse.	3	64	...	do.
22	Mutyasarulu..........	Round.	3	64	...	do.
23	Rajasarulu............	Coarse.	3	64	...	do.
24	Akusarulu............	Fine.	2	64	...	Largely grown.
	1 Sunna akusarulu..	do.	3	64	10/20	do.
	2 Vonka akusarulu.	do.	3	64	...	do.
	3 Mutaka akusarulu	Coarse.	4	62	...	do.
25	Konamanilu...........	do.	4	62	11/20	Lately introduced.
26	Bollunarlu.............	do.	4	62	...	Grown to a small extent.
27	Gavurikunkalu........	do.	4	62	10/20	do.
28	Ramasagaralu.........	do.	4	62	11/20	Largely grown.
29	Dhanyarasulu.........	do.	4	62	...	Grown to a small extent.
30	Bungasarulu..........	do.	4	62	...	do.
31	Verupanasa............	do.	4	67	10/20	do.
32	Pasapukantikalu......	do.	4	67	10/20	do.
33	Ramubanalu...........	do.	4	62	9/20	do.
34	Dasarabhogalu........	do.	4	62	10/20	Largely grown.
35	Tulasivahanalu	do.	4	62	....	do.
36	Tulasiantlu	do.	4	62	...	do.
37	Palakinnaralu.........	do.	4	62	...	Grown to a small extent.
38	Atugadalu..............	do.	4	62	...	do.
39	Garudavahanalu......	do.	4	62	...	do.
40	Mahipalilu	do.	5	61	...	Largely grown.
41	Konda Mahipalilu...	do.	5	61	...	Grown to a small extent.
42	Baluguttulu	do.	5	61	...	do.
	1 Mondi baluguttulu	do.	5	61	...	do.
	2 Palabaluguttulu ...	do.	5	61	...	do.
43	Chitti kanneralu......	do,	5	61	11/20	Grown to a small extent.
44	Mettubudamalu.	do.	5	61	10/20	do.
45	Vajhanalu	do.	5	61	...	Largely grown.
46	Kusamalu........	do.	5	61	11/20	Grown to a small extent.
47	Dedibhogalu..........	do.	5	61	10/20	do.
48	Mahadevi katukalu..	do.	5	61	...	do.
49	Muriki Vajhanalu ...	Very coarse.	6	60	...	Largely grown.
50	Gudabalu	do.	6	60	9/20	Grown to a small extent.
51	Velavadalu.......	do.	6	60	10/20	do.
52	Yavalu..................	do.	6	60	...	do.
53	Javalu..................	do.	6	60	...	do.
54	Kartikalu	do.	6	60	...	Largely grown.
55	Sattikalu or Satikalu	do.	6	60	...	Late paddy grownas 2nd crop.
56	Daluvalu...............	do.	6	60	...	do.
57	Chittellu...............	Coarse.	6	60	...	Largely grown.
58	Navisalu...............	Very coarse.	6	60	...	Grown to a small extent.
59	Murudondalu	do.	6	60	...	do.
60	Nitikasara	do.	6	60	...	do.

6. *Second.*—As to the cultivation of sugarcane, (SACCHARUM OFFICINARUM) Telugu, *Cheruku*: the ground is first, about April, manured either by enfolding sheep or cattle upon it or by spreading over it stored manure. It is then ploughed up seven or eight times, until the soil is brought into a fine tilth. The field is then flooded, and the operation of planting commences. A supply of last year's cane having been allowed to remain on the field for the purpose, each cane is cut into two lengths of pieces about a foot and a half long, and then these are planted out at a distance of a foot or so from each other, in rows some three feet apart. Over these a sort of weed *Vempali* (TEPHROSIA PURPUREA) is spread upon the ground, both for the sake of temporary shade, and also for the purpose of enriching the soil as it rots away. If there has not been rain, the field is again flooded about six days after planting out. In about eight days more the shoots appear. From time to time the earth round the stems is loosened with a *spud*, and the weeds that spring up removed, and every ten or fifteen days the field is watered, unless there is rain. About August or September, when the canes are from three to four feet in height, a stake is struck into the earth beside each cutting, which may produce from three to six canes, and to this stake the canes are attached by the leaves as they wither, and are rolled round it. The stake serves as a support and prevents the canes being levelled by the wind. When entering a sugarcane plantation ryots are accustomed to clothe themselves in nets of rope to avoid being cut by the edges of the leaves which are sharp. In January and February, some nine or ten months after the canes have been planted out, they will be fit to be cut. When divested of its leaves, each cane will be an inch or so in diameter and from four to six feet in length. They are cut or chopped down with a small straight knife, and removed at once to the sugar mill. The mill consists of two vertical cylinders wrought on a perpetual screw, between which the canes are passed as they revolve upon each other. The expressed juice, as it pours out, is conveyed to an iron pan. As soon as a pan has received a sufficient quantity of juice, it is removed and placed upon a fire and the juice slowly boiled for about three hours with chunam lime. It is then poured out into oblong holes cut in the ground and lined with gunny, or into wooden moulds in which it hardens during the course of a night, and the Jaggery is then ready for the market. Sugarcane crops are not raised in the same ground two years running, but the fields are

changed every year. This crop requires a good soil and flourishes best on that known as Nalla Rēgadi, which may be brought under the head of the regur series; mixed regur containing from one-third to two-thirds of clay.

7. *Punjah crops and their system of cultivation.*—Of crops raised on unirrigated lands, classed as Punjah or dry and dependant entirely upon rain, there are,

(1.) Kambu, (PENICELLARIA SPICATA) Telugu, *Gantelu,* and (2) *Raghi* (ELEUSINE CORACANA) Telugu, *Chóllu.* These are the grains most grown in this part of the country, and on them the ryots and the poorer classes of the people chiefly subsist. The latter is one of the most prolific of cultivated grasses. Both are used in cakes and porridge. They are raised on lands of the red ferruginous, or white and gray calcareous soil. All the millets prefer a light good soil from which the water readily flows after the heavy rains. These crops are first raised in nursery beds and then transplanted out on Punjah land, in furrows, by planters following the plough. The lands require good manuring. The crops are generally sown in July and reaped in October, and are cut and threshed like paddy. The straw is also used for cattle.

(3.) Chólam, (SORGHUM VULGARE) Telugu, *Jonnalu,* sown in October and reaped about the end of December. There are two descriptions, one white and the other yellow. It is sown broadcast and raised chiefly on soils of the red ferruginous series. In good soils the produce is often upwards of one hundred fold. This grain is used, when ground, for cakes and porridge, but is considered heavier and more heating than kambu and raghi. It will not keep long, and ryots have sometimes difficulty in preserving a sufficient quantity of it for seed for the following year. The straw is excellent fodder, and chiefly given to milch kine. They are very fond of it.

(4.) PANICUM ITALICUM, Telugu, *Korralu,* sown in May and reaped in July. This grain is sown broadcast and is generally cultivated in lands of the red ferruginous series. It likes a light dry soil. It is much esteemed for use in cakes and porridge and pastry, being wholesome and nourishing. It yields about forty fold in good soil, and cattle are very fond of it.

(5.) PASPALUM SCROBICULATUM, Telugu, *Arikelu* or *áruga,* or *állu,* sown in July and reaped about November. It is sown broad-

cast. It delights in a light dry soil. This grain is an article of diet among the poorer classes, and it is also much relished by cattle, either in a green or dry state.

(6.) PANICUM MILIACEUM Telugu, *Varagalu.* This is a light grain sown in July and reaped about September. It thrives well in soils of the red ferruginous series. It somewhat resembles kambu, but is a flatter grain.

(7.) PANICUM FLAVIDIUM, Telugu, *Wúdalu.* There are two varieties *(a) Burri Wúdalu,* also known as *Mande Chúmalu.* This is the first crop in the year, and ryots are partial to it, because it is a light crop and harvested in two months, being sown in May and reaped in July. As already stated, it is frequently raised on Nunjah lands previous to the transplanting out of the paddy crops. After this grain is cut, the roots and stubble are ploughed into the land about three times and serve as manure for the subsequent wet crop. The second variety *(b) Pedda Wúdalu* is sown about June and reaped in September. It is sown in seedling beds, and afterwards transplanted into the fields.

(8.) SETARIA, Telugu, *Disakalu,* a very small grain. It is a light crop like korralu, sown with the earliest rains with kambu, but reaped much earlier. It is very scantily cultivated in this part of the country, for it is not a nutritious grain, but considered to be good for diet. It is generally used for porridge, and sometimes cakes are made of it.

(9.) PASPALUM, (—— ?)Telugu, *Asakalu,* is also a small grain like the above, cultivated only on the sides of hills. It is used by the ryots themselves who grow it, but it is never brought to market.

(10.) OPLISMENUS TRUMENTACEUS, Telugu, *Chāmalu.* This grain is found of two species, *Pedda* and *Chinna Chāmalu.* The latter is sown about July and reaped in September. The former is sown, after the *kambu* is cut, as a second crop and reaped in December. These crops are sown broadcast and raised in soils of the red ferruginous and arenaceous series. They are only used by the cultivators and never brought to market. The straw is also used for their cattle.

(11.) Wheat, (TRITICUM MONOCOCEUM) Telugu, *Gódhumulu.* This is not grown in the low country, but only above the ghauts. It is chiefly brought down from Jeypore, Nagpore, and Bustar.

(12.) Green gram, (PHASEOLUS MUNGO) Telugu, *Pesalu.*

(13.) Red gram (CAJANUS INDICUS) Telugu, *Kandulu.* Two descriptions of pulse in daily use as articles of food among Brahmins. The flour is made into cakes sweetened with Jaggery. The former is considered very cooling, the latter is somewhat heating and indigestible. Among the natives, cakes made of these pulses are considered the right thing to offer to a guest.

(14.) Black gram (PHASEOLUS ROXBURGHI) Telugu, *Minumulu.*

(15.) DOLICHOS SINESIS of two varieties known in Telugu as *Bobbarlu* and *Alachandalu.*

(16.) LABLAB VULGARIS, Telugu, *Anumulu.* This pulse bears a low price and is much eaten by the poor, especially when rice is dear. Cattle too are fed upon it.

(17.) Horsegram (DOLICHOS UNIFLORUS) Telugu, *Vulavalu.*

The above six species of the order LEGUMINOSŒ, are sown as second crops about October on dry lands. *Anumulu* is sown in furrows by a person following the plough, all the others are sown broadcast. They are dependant upon occasional showers, and are harvested about January. A late crop of *Alachandalu* is also sometimes sown in November and gathered up to February. This pulse is eaten boiled or in curry, and is said to be billious.

(18.) CICERARIETINUM, Telugu, *Kommu Senagalu* or *Chenna.* Sown about November and reaped about February. It is grown on lands of the regur species, and sown broadcast. It does not even require rain, but is dependant upon dew alone. Heavy rain destroys the crop. When gathered, the whole plants are trodden out by cattle to separate the seed. This is a valuable pulse. The ground flour is eaten in curries, cakes, and sweetmeats. The seeds are considered very fattening for cattle.

(19.) Cotton, (GOSSYPIUM INDICUM) Telugu, *Pratti.* The cotton grown in this tāluq may be classed under three species. First the *Yerra Pratti,* red cotton or ordinary cotton of the country, sown in September and October after the heavy rains are over, and gathered in February; second the *Puṇḍsa pratti,* early crop cotton, sown in May and June and gathered in October; and third the *Pedda pratti,* a perennial which much resembles the American plant. It does not produce until the second year, but the same plant remains in bearing for four or five years. This cotton is gathered in January and February. It does not grow well on the ordinary black soil,

which is suitable for the *Yerra pratti,* but flourishes best on a red loam on the slopes of hills whence it is called *Konda pratti,* (Hill cotton). Such localities and soil abound in the hilly tāluq, and there is a wide field for parties desirous of extending the cultivation of this particular plant, as well as the ordinary cotton. There is also another description of cotton here known as *Bhamidi pratti;* this is cultivated to a very limited extent, chiefly in private gardens. The shrub is of a large size and its produce is chiefly used for the manufacture of Brahminical threads and for the wicks of oil light in Pagodas. A series of experiments have been made here during the past year with seed of several descriptions of foreign cotton, viz., the Egyptian, the Peruvian, the New Orleans, and the Bourbon varieties. In the Principal Assistant's garden at Narsipatam all these have come up very well, and borne well, the New Orleans the best of all, a most beautiful cotton. But of the rest of the seed of each of these kinds, distributed among intelligent ryots of different villages, all the reports received state that the cotton has entirely failed. This must be attributed solely to neglect and indifference on the part of the ryots, for the cotton in the Principal Assistant's garden was not irrigated, the ground was simply manured with stable refuse, dug up and occasionally weeded as the plants grew up. The system of cotton cultivation in practice here may be thus described. The lands are first manured and then ploughed up about four times, the seed is then sown broadcast. As it comes up, the plants are thinned by drawing a plough through them and then weeding them—the shoots are also liberally pruned. As the plant, flowers, and the pods form and burst, it is necessary to have them gathered with great regularity day by day, otherwise they fall to the ground and are injured. In this district about 70° north lat. cotton is said to yield forty six maunds or 115 lbs. per acre, nearly equal to the best and exceeding the ordinary American crops (Balfour's Cyclopædia.) When the cotton is carried home it is carefully dried in the sun. The fibre is separated from the seeds by passing it through a *Charka* a simple machine consisting of two horizontal rollers which are turned round with a handle passing the cotton through them and rejecting the seeds. The seeds are used to feed milch cattle, as this diet serves to enrich and increase the quantity of their milk. The next process of cleaning the cotton is done by means of an elastic bow, the catgut string of which being passed under a portion of cotton placed on the ground throws it in the air

the vibration which is kept up by the operator separating the fibre without breaking or injuring it, while dirt and other impurities are at the same time carried off. The cotton is then spun into yarn by the women at their houses by the ordinary spindle which is, in Telugu, *Ràtnam.*

(20.) Gingeli oil seeds, (SESAMUM INDICUM) Telugu, *Nuvvùlu.* There are two varieties : first, the red seed, not so common here, sown in February after the rice crops, and irrigated twice, once at sowing and once afterwards; second, the black seed sown in June and reaped in September. It grows in soils both of the regur and red ferruginous series, and best in land light and fertile. The flower is of a light purple. The seeds are sown broadcast and the seedlings do not need transplanting. The seeds are gathered and dried in the sun, and the oil expressed by crushing these in a mill (Telugu, *Gānuga*) which resembles a large pestle in a mortar, worked round and round by a bullock. In this part of the country, the fresh seeds are thrown into the mill and pressed without any cleaning process. The oil thus becomes mixed with a large portion of the colouring matter of the *epidermis* of the seed, and is not so clean to the eye, or agreeable to the taste as when the seeds are washed in cold water, or boiled for a short time until the whole of the brown reddish coloring matter is removed, and the seeds, being then perfectly white, are dried in the sun and pressed. The seed yields about 33 per cent. of oil. The oil is used both for food and medicinally, and for burning in lamps. The seeds are also roasted and ground into meal, and so eaten. There are also two other descriptions of Gingeli oil seeds known as *Margilu* and *Bothuvalu.* These are only cultivated above the ghauts and brought down to the low country for sale. The seeds are larger and yield a greater quantity of oil but of an inferior description.

(21.) Lamp oil seeds of castor oil plant, (RICINUS COMMUNIS) Telugu, *Pedda Amadálu* and *Chitta Amadálu.* The latter species is sown as a second crop after kambu has been taken off the ground in October, and the gathering season is from January to February. The other, the large seeded species, is sown about June. The seeds are sown in rows along the edge of beds or banks of channels, and the plants continue on bearing for about three years. The pods are gathered as they ripen. The young shoots which the plants send up with the early rain are carefully removed by the ryots, as they

are said to be very prejudical to any cattle that eat them. They say that such animals frequently drop down and die, unless they receive immediate attention. The seeds of this plant, when gathered. are first boiled with water and dried for a day, and then are well pounded in a wooden mortar into a thick paste. This is again diluted with fresh water and placed over a fire in a large pot having a wide mouth. After boiling, the oil gradually rises to the surface of the water; when cool, it is taken out with the palm of the hand, and what adheres to the hand is rubbed to the edge of the receiving vessel so as to lodge it. This is the oil commonly used in lamps in this part of the country, and is cheaper than cocoanut oil. The oil of *Chitta Amadálu* is the castor oil, and is used medicinally; the only difference in the manufacture of oil from these two species is that the seeds of the latter are first roasted over a charcoal fire instead of being boiled in water. Some natives have a superstition as to giving out fire for another purpose during the process of drawing this oil, believing that to do so would diminish the quantity of oil.

(22.) Niger seeds, (VERBESINA SATIVA) Telugu, *Valisalu.* This seed is one of the most common articles of use in this district in the way of lamp oil, being very often also employed for adulterating gingeli oil. It is also extensively exported, and yet the crop is only grown above the ghauts in the Jeypore country, from whence it is brought down by Brinjaries, &c. The crop is sown about the end of September and reaped in February. The probable cause of its not being raised in the plains is, that the crop is not a sufficiently remunerative one, it is long on the ground, and it yields but once in the year. The poorer class sometimes substitute this for gingeli oil in cookery purposes. The refuse of the seed after the oil is extracted is given to cattle. The yield of oil is less from this seed than from gingeli oil seed.

(23.) Mustard or rape seed, (SINAPIS RAMOSA) Telugu, *Avālu* or *Sarasávalu.* This also is not cultivated in the plains in this district, but brought down by the Brinjaries from Nagpore by Jeypore. It comes up wild however in gardens, and has to be weeded out; when the leaves are often collected by Brahmins and used for food. The seeds are used largely in pickles, curries, &c.

(24.) Linseed, (LINUM USITATISSIMUM) Telugu, *Avisalu.* This is not properly a dry crop, but may be entered here as one of the

descriptions of seed from which oil is extracted in this district. The seed grows in long pods on a large tree, and the tree yields all the year round. There are two descriptions, the red and the white. The seed is chiefly used for the extraction of oil; and when ground down, the flour is also employed for poultices, &c.

(25.) Tobacco, (NICOTIANA) Telugu, *Pogáku*, is first sown about October and transplanted about a month later, as soon as the seedlings attain the height of three or four inches. The ground into which the tobacco is planted out, either of the red ferruginous or white and gray calcareous series, is first ploughed up as many as ten or twelve times, several applications of manure being well ploughed into it. The seedlings are then planted out at about the distance of a foot from each other. The plants, when necessary, are watered from pots by the hand, but not by streams of water. When the flowers begin to form, the flower capsules are picked off, which makes the leaves increase in size and thickness. About the month of February each plant is cut off close to the root. These are left in a heap in the field for about three days under cover of green palmyra leaves or straw. The plants are then taken and tied up in small bundles, and hung up under a shed for about fifteen days, that they may be exposed to the influence of the air without the heat of the sun. They are then taken down, the leaves separated from each other, and tied into small bundles of ten or fifteen leaves each with the fibres of a plant, (COCCULUS VILLOSUS) Telugu, *Dusarathivva*. The bundles are then heaped up and covered with *Arika* straw for about three days. The bundles are then again opened out and again tied up and heaped. This process is repeated as many as ten times, the oftener the better, as the exposure serves to give the leaf a fine color and flavour. Ryots consider the cultivation of tobacco more laborious than that of all crops. Some experiments have been made this year with Virginian tobacco seed. It has succeeded remarkably well in the Principal Assistant Collector's garden at Narsipatam. The plants came up fair and healthy with large leaves, but all the seed distributed to intelligent ryots of different villages is reported to have failed. This can only be attributed, as in the case of cotton, to utter neglect on their part; if they ever put down the seed at all. The results with Satāra tobacco seed distributed to different ryots have been more successful.

(26.) Sun hemp, (CROTALARIA JUNCEA) Telugu *Jánum*. This is of two kinds, the common hemp and the red hemp. It is sown in

June and cut about October, and is raised in sandy regur soil. There is also a second crop sown about January and cut in May. Before the plants are cut, the seeds are collected for next year. The plants are then steeped in water for about a week to detach the fibre, which is then taken and beaten on blocks of wood. The fibres are then separated with the hand and repeatedly washed, till all laxer tissues are removed. They are then dried in the sun and spun into yarn and used for twine, ropes, gunny bags, and fishing nets, &c. This plant is also sown in wet lands to be ploughed into the soil when it comes up, as it is regarded like the indigo plant an excellent manure. This is invariably resorted to in the case of saline soils.

(27.) Indigo, (INDIGOFERA TINCTORIA) Telugu, *Nīli Chettu.* This is a dry crop, but on account of its value, it is cultivated often in Nunjah lands, as well as Punjah. The land on which it is sown does not require to be manured, only well ploughed. The seed is sown broadcast and the plants are carefully freed from weeds as they grow up; and need no artificial means of irrigation. The crops raised in the Kārte of Mrugasira (June) are cut once for all; but those raised about October, after the kambu crops have been harvested, afford several series of cuttings. The first crop is cut about three months after sowing, but it does not yield so much or so soon as the second or third crops, for the first pruning makes the plants throw out a large number of leaves and shoots. In this district, indigo is chiefly raised in soils of the red ferruginous and arenaceous series. After the crops are cut, they are removed in bandies to the place of manufacture. The bundles are measured by an iron chain of five and a half cubits, and the plant is generally sold at six bundles per Rupee. The plants, leaf and stalk; (according to the native system of manufacture) are put into large earthen pots, usually placed in a range of four, six, or eight, over one fire and slowly boiled. As soon as the boiling has reached a certain point, the leaves, &c., are removed and the liquor is poured into earthen vessels and churned for about half an hour. Then there is added to it a solution of the bark of the Jamblam tree (SYZYGIUM JAMBOLANUM) Telugu, *Néredu chettu,* for the purpose of separating the dye from the water. The indigo liquor is then allowed to stand until the indigo deposits itself at the bottom of the vessels, when the water is gently poured off and the deposit poured into moulds to harden. These moulds are simply holes dug in the ground lined with a piece of cloth or gunny. The indigo remains in the mould for one night, by which time it becomes

a solid mass, but it is sufficiently soft to allow of its being cut up into small pieces. After these have been well dried they are packed in chests, and are ready for the market.

(28.) Chayroot, (OLDENLANDIA UMBELLATA) Telugu, *Chirrivéru.* This is a red dye which is grown on sandy soil, that will raise nothing else.

8. *Garden crops and their system of cultivation.*—Crops raised on unirrigated lands classed as Punjah or dry, but partially irrigated by artificial means, as wells, are in this district called garden crops. There are no lands here, classed and assessed as garden, and the ryots sometimes raise these crops on wet land as well as dry and sink a common well, at the expense of about Rupees four, to supply water for them. Among these crops may be classed :—

(1.) Chilli, (CAPSICUM ANNUUM) Telugu, *Miriyapukāyalu.* For this cultivation, the land is manured and ploughed. The chillies are first sown in beds, about November, and afterwards transplanted out in rows, at the distance of a foot from each other. As the fruit ripens, the red pods are gathered (about February) dried in the sun, and then over a fire, if it is intended to beat them into a fine powder. A second crop is sometimes also raised in July.

(2.) Onion, (ALLIUM CEPA) Telugu, *Nírulli.* This is sown in beds, about November. When the seedlings have attained the height of about six inches, they are picked out and transplanted into beds, at a distance of some six inches apart. For the second crop, the onions of the previous crop are reserved and planted out, and from the second crop, seed is saved for the next year.

(3.) Yam, (DIOSCOREA) Telugu, *Pendalam.* These are of two species. The one, the common kind propagated by planting out small pieces of the tubers, as in the case of the potato. There is always a portion of the yam which is hard and unfit for eating. It is this part which is cut off and planted out. In about ten days after the setting, the shoots appear, and when these have attained the height of about a foot, they are twined round poles, stuck in the ground to support them. The second description of yams, *karrapendalam*, tapioca, (MARANTA RAMOSISSIMA) is not a creeper, but a shrub, which attains the height of about four feet. It is propagated by cuttings. Both these species grow well in light, rich or sandy soil.

The latter species is not so remunerative to the cultivator as the former; they are not used for curries but are baked and so eaten. Both descriptions of yams are planted out about July and the tubers dug up towards the end of the year.

(4.) Sweet potato, (CONVOLVULUS BATALASOEDULIS) Telugu, *Móhanam* or *Mádiphalam dumpalu*. These are of two varieties of red and white tubers. The plant is a creeper and propagated by cuttings. The ground is ploughed up and manured, and the cuttings are taken from some of last year's plants, preserved in one corner of the field for the purpose. The season for planting out is November, and the sweet potatoes are dug up in January.

(5.) There is also a tuber which both grows wild here and is cultivated, viz, Telugu, *Cheragādam*, which Elliot, in his Flora Andhrica, identifies as BATATAS EDULIS, but it is quite distinct from the sweet potato, Telugu, *Móhanam*.

(6.) Brinjall or the egg plant, (SOLANUM MELONGENA) Telugu, *Vonkāyalu*. These are of three species, distinguished as *Pallapu Vonkāyalu*, *Néti Vonkāyalu*, and *Konda Vonkāyalu*. The first is raised in manured beds, and then planted out into the nursery beds where kambu has been raised; for the plants require a rich soil, although they do not require irrigation. They begin to bear in about a month and a half, and continue in bearing about four months, till February. The second species is grown only where there are wells, for the plants require to be continually watered. These may be raised at any time of the year, but are generally sown about October and transplanted in November, and continue bearing until the former kind come into season. The third description grow wild on the hills. They are not generally so much relished as the others, but are chiefly used by a certain class of Brahmins who are prohibited from eating the other two kinds.

(7.) Turmeric, (CURCUMA LONGA) Telugu, *Pasapu*, used both as a condiment and as a dye. Married women rub it over their bodies, to give a yellow complexion which is much desiderated. The plants are cultivated by water from a well, being sown about August and the root dug up about February.

(8.) Tomatoe, (LYCOPERSICUM SOLANUM) Telugu, *Sima Vongapandlu*, raised from seed, does not require rich soil—grows best trained on horizontal trelisses.

(9.) Cucumber, (Cucumis Trigonus) Telugu, *Putsakāyalu*; and Cucumis Utilipimus, Telugu, *Dósakayalu.* The former sown about October, the plants bearing from about January to May. The latter description is sown in May, the plants dying away towards the end of August. They continue in bearing for about a month and a half. There are also other descriptions of cucumber.

(10.) Bottle gourds, (Lagenaria Vulgaris) Telugu, *Anapakāyalu.* These are first sown about June, and produce fruit from November to December when a second sowing takes place. These gourds are used by all classes and as a diet for the sick.

(11.) Squash gourds, (Cucurbita Maxima) Telugu, *Gummadikāyalu.* Sown about October, come into bearing about January and bear for about three months. These gourds are much used by Brahmins. If kept for a year the seeds begin to germinate in the fruit with the first thunderstorm of the rainy season.

(12.) Luffa Foetida, Telugu, *Bírakāyalu.* Sown twice in the year. The first time about June, and the second time, about November. The plant continues in bearing some three months. The vegetable is gathered green.

(13.) Momordica Charantia, Telugu, *Kákarakāyalu.* These are of three kinds, first, *Pedda kakarakāyalu,* sown about October, the plants bear from December to May. They are irrigated with lukewarm water, and therefore generally planted near dwelling houses, so that water used for ablutions may be thrown out upon them. The second description, *Pottikákara,* and the third, *Agákara* (Momordica Dioica) both grow wild on the Hills.

(14.) Snake vegetable, (Trichosanthes Anguina) Telugu, *Potlakāyalu.* These are much in use, sown about May and continue in bearing until October.

(15.) Abelmoschus Esculentus, Telugu, *Bendakāyalu.* The well known esculent vegetable known as Vendikai. It grows on a shrub. It is sown about June and continues in bearing from August till October.

(16.) Coccinea Indica, Telugu, *Dondākāyalu,* a perennial plant, which is cut down every two years, the roots being well manured when it sends out fresh shoots which bear again. The vegetable is much used by Brahmins, but seldom cultivated by ryots in their fields.

(17.) LABLAB CULTRATUS, Telugu, *Chikkudikāyalu.* This is a description of round bean. This is also chiefly cultivated by Brahmins, the plants being trained over pandals or over their houses.

(18.) ARUM CAMPANULATU, Telugu, *Kanda* or *Dúla kanda.* The root is used as a vegetable, and the leaves are also dressed as greens. *Sāra kanda* is another species which grows wild on the Hills.

(19.) AMARANTHUS OLERACEUS, Telugu, *Tōtakúra.* There are two descriptions. Of the one, the leaves and stalks are dressed as greens, of the other, the fresh shoots only are used for the same purpose, and chiefly by the poorer classes.

(20.) BASELLA CORDIFOLIA, Telugu, *Batsalikúra.* These are of two kinds: the *Pedda Batsali* is trained to grow over houses. It is propagated by cuttings. It is an annual. The *Mattu Batsali* is very common, a ground creeper, sown with the early rains and kept for about five or six months. The leaves and stalks of both are dressed as greens. The fruit is not eaten, but the seeds reserved for sowing next year.

(21.) ALTENANTHERA SESSILIS, Telugu, *Ponnagantikúra.* A small plant grown about paddy fields and in the neighhourhood of streams. The leaves are used as greens, and sometimes cooked with green gram, considered a healthful vegetable. The root is used medicinally for sore eyes.

(22.) HIBISCUS CANNABINUS, Telugu, *Góngúra.* The roselle plant of two descriptions, red and green, sown about July or August. The leaves are used as greens, and the fibre is used for rope and twine.

(23.) Drumstick vegetable, (MORINGA PTERY COSPERMA) Telugu, *Munagakāyalu.* This tree is cultivated in gardens, and the long pods are used as vegetables.

(24.) Country carrots, (RAPHANUS SATIVAS) Telugu, *Mullangi Dumpalu.* These are of two kinds, red and white. The seed is sown at any time from November till January to keep up a supply for the market. The tubers are ready for eating in about six weeks.

(25.) Fenugreek, (TRIGO NELLA FOENUM GRAECUM) Telugu, *Mentikúra.* Of this vegetable, two crops are raised in the year, the first at the commencement of the monsoon, and the second in January. The leaves are eaten dressed with green gram. They are sometimes dried in the sun, and so preserved for use when fresh leaves are not procurable.

(26.) Coriander seed, (CORIANDRUM SATIVUM) Telugu, *Dhanyálu.* The Telugu name of the plant is *Kottimiri.* It grows on any soil, if well manured and watered frequently. Before sowing the seeds, the natives bruise them with a leathern shoe. The plants are often picked before they flower, tied into small bundles and so brought for sale by women to the markets. The seed is generally used in curries, &c.

(27.) Ginger, (ZINGIBER OFFICINALIS) Telugu, *Allam ;* dry ginger, *Sonti.* This is grown on the Hills only, but there is a species of ginger known as *Māmidi allam* (CURUMA AMADA) which is plentifully cultivated in gardens in the plains. The root has the smell of a fresh mango, and is not so fibrous or so hot to the taste as the ordinary ginger. It is made into pickles, and also used in curries, &c.

There are several other kinds of native vegetables which grow wild on the Hills in this neighbourhood. Among these may be mentioned

COLOCASIA ANTIQUORUM, Telugu, *Cháma dumpa* or *kúra.*
SOLONUM TRILOBATUM, Telugu, *Usti.*
TRICHOSANTHES CUCUMERINA, Telugu, *Chitti potla.*
CARIPA CARAREDUS, Telugu, *Váka* or *Vákáya.*
SOLANUM JACQUINI, Telugu, *Vókudu.*

9. *Agricultural implements.*—The implements of husbandry in use here are much the same as those we find in other parts of the Presidency. The following is a brief notice of each. The plough, Telugu, *Nágali,* consists of a simple crooked stick, with a handle fastened to it. The lower part is of a conical shape but sharp at the bottom. To its point is affixed a bar of iron, about a foot in length and an inch and a half in thickness sharpened at the end, which serves merely to scratch the ground but does not turn up the soil, for there is nothing to answer the purpose of a coulter or mouldboard. The plough is drawn by a pair of bullocks or buffaloes in a yoke, which are guided by the ploughman himself with a goad, (Telugu, *Munakála karra.*) These only work for a part of the day, as two or three pairs of tilling cattle are assigned to each plough. When it is necessary to plough the ground to a considerable depth, several ploughs follow one another. For each crop the ground is prepared by being ploughed up a certain number of times, thus four or five ploughings are usual if raghi or chenna are to be sown, as many as ten or twelve if the crop be tobacco. The grass roots

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even in lands that have been long cultivated are very hard to be got rid of. The second ploughing, when only three or four are given, is generally across. There is no such implement as a harrow in use, but dried branches are sometimes drawn across the newly ploughed field and serve to gather up grass and weeds which the plough has dislodged. To level the ground after ploughing, in the case of dry land, a plank of wood slightly hollowed with handle like a plough attached (Telugu, *Nolla*) is drawn over the ground by a pair of bullocks. The seed is sown with the hand, either broadcast, or dropped at intervals, according to the nature of the crop. After sowing, it is usual to draw brushwood again over the ground to cover the seed. In the case of wet land, after ploughing, the ground is levelled by means of a flat plank drawn by bullocks (Telugu, *Dammuballa*). The plank is weighted by the man who drives the bullocks standing on it. A small spud or weeding iron, (Telugu, *Tollika*) is used for digging up weeds, thinning plants, and loosening the earth round the young plants in dry cultivation. This spud is slightly different from that in ordinary use by grass-cutters (Telugu, *Boriga*). A hand-rake, (Telugu, *Dante*) is sometimes used for gathering up weeds and smoothing ground, but chiefly in garden cultivation. A hand-rake with one tooth (Telugu, *Gobbam*) is used for preparing soil on the slopes of hills. A sickle (Telugu, *Kodavali*) is used for cutting paddy and other grain crops. Most of these are cut close to the ground, but in the case of kumbu, raghi, &c., the reaper merely cuts off the head of the ripest plants and carries home all he cuts in the course of a day. The straw is cut afterwards by itself—grain is separated from the straw by having it trodden out by the feet of cattle, or by beating it with a stick. The grain is afterwards winnowed by tossing it in flat baskets (Telugu, *Chátalu*), when the chaff is carried off by the wind. Of other implements there is the common mamoty or Indian hand-spade (Telugu, *Pára*) for digging earth, forming banks, &c. It is either made of iron with a wooden handle, or all of one piece of iron. There is also the crowbar (Telugu, *Gunapām*), and pickaxe, (Telugu, *Koyyagoddali*) to split up hard ground—the hatchet (Telugu, *Goddali*), billhook (Telugu, *Chékatti*) and pruning knife (Telugu *Chettukatti*.) The common bandy or cart of bamboos, on two wheels with spokes, drawn by a pair of bullocks, requires no description. What is also very common in this neighbourhood, is a sledge (Telugu, *Sarugudu*) a narrow frame-work or hurdle, without wheels, drawn by a pair of bullocks and employed to carry home

produce from the field or to carry manure and rubbish. The method of raising water for cultivation is generally by a Pikota (Telugu, *Yātam*) which consists of a fixed piece of wood, generally the trunk of a large tree; it is forked at the top, and in the cleft a palmyra tree is fixed with a pin to form a swipe, and steps are cut on the palmyra, by which the person working the machine may get up and down. To the upper part is fixed a bamboo, at the end of which hangs a bucket formed of a hollow stump of a palmyra. A man ascends the ladder to the top of the swipe, supporting himself by a bamboo screen erected by the side of the swipe, while another below plunges the bucket into the water, after which the one above descends and by his weight draws up the water raised by the bucket, and by prepared furrows it is distributed over the whole field. When the water to be raised is nearly on a level with the surface of the field to be irrigated, a basket (Telugu, *Gúda*) is employed for watering, which is made impenetrable with a coating of cow-dung and clay, and is suspended by four cords. Two men hold a cord in each hand, draw up the water and empty it in balancing the basket with a swing.

10. *Manuring.*—The most common way of manuring here is by enfolding sheep or cattle on the land for several successive nights. Many ryots also form a dunghill from the litter of their own cattle, &c., mixed with ashes and the soil of the house. The stubble of the previous crop is also ploughed into the land, and serves to enrich it as it decays. TEPHROSIA TURPUREA (Telugu, *Vempali*) and the Indigo plant INDIGOFERA TINCTORIA (Telugu, *Nélichéttu*), are also ploughed into wet land for the purpose of enriching it. The Sunhemp plant, CROTALARIA JUNCRA, (Telugu, *Janum*) is also sown sometimes in wet lands, especially in saline soils. When the plants have attained the height of about two feet, water is let into the beds and they are ploughed into the soil. They are left there to decay for about three days, when the land is again ploughed up, and the paddy seedlings planted out. Sometimes also the ryots dig pits and fill them with leaves, &c., and cover them again with earth. When the whole mass is sufficiently decayed, it is dug up and applied as manure. The refuse of oil mills and indigo vats are also used for the purpose. There are no mineral manures used here.

11. *Rotation of crops.*—The ryots of this district have no regular system of rotation of crops. There are certain crops, however, as sugarcane in Nunjah and cotton in Punjah, which are never grown

two years successively on the same lands. In some soils, two and even three crops are taken off the field in the course of the year. Thus, in Nunjah, a crop of *Mande Cháma* (OPLISMENIS FRUMENTACEUS) may be sown in May and reaped in July. After this, paddy will be put down in July and harvested in December, and after that some dry crop as gingely oil seed and green gram will be put down and gathered. The first dry crops are called Punāssa, and the second crops Pairu. The first paddy crop is called *Sarva*, and the second crop *Dalva*. It is also a practice here to sow several different crops in a field together—one crop ripens and is gathered, while the other is left on the ground to attain maturity.

Thus:—1st. Red and black gram are sown together, in the same field, in July. The black gram is gathered in September, the red gram in January.

2nd. Aruga and red gram are sown together in July and August. The Aruga is cut in December, the red gram is gathered in January.

3rd. Crops of gingely oil seeds and green gram are sown together in January, and reaped at the same time in April.

4th. Jonnalu is sown in October, either along with black gram; green gram, Alachandalu, Bobberlu, Anamulu, or horsegram; and harvested about the same time in January, the pulse being first gathered and the grain cut afterwards.

5th. Cotton seed, with red gram, and gingely oil seeds, or cotton seed, with the seed of *Gongúra* (HIBISCUS CANNABINUS), are sown together in July. The cotton is gathered at intervals from October to December, and, similarly, the Gongúra from August to September.

6th. When kambu or raghi are transplanted about July, black, red or green gram is often sown between the plants. The kambu is cut in October. The black and green gram are gathered in November and the red gram in January.

7th. Chenna, Annumulu, and lamp oil seeds are sometimes sown together in November. The first two crops are gathered in February and the last in March.

SECTION VIII.—MINERALOGY.

Under this head, little can be added to the information obtained by Dr. Balfour in 1855 from the local officers, and published in his Report on the Central Museum.

Iron.—This ore is found all over the hills, and throughout the Jeypore country. It is dug up from pits at the foot or on the side of the hills. When the pit is sunk nine or ten feet deep, it is abandoned and a fresh pit opened. A man can dig up from two to five cooly-loads of ore a day, according to the nature of the soil. The ore is beaten into small particles, put in the sun for one day; one candy of charcoal (the wood called 'Wodisha karra' being preferred) is allowed for six viss of ore, and the whole then smelted in a furnace. The cost of making a furnace, which differs in no respect from the ordinary Indian kind, and of building a shed over it, amounts to a mere trifle. About six viss of ore can be put at a time in the furnace, and this quantity gives one viss of metallic iron; which on being again smelted, will yield half a viss of bar iron. After supplying the wants of the neighbourhood, the manufacturers sell their stock to Brinjarry traders, who carry it down to the plains, where it fetches from four to five Rupees per 'kantlam' or pannier of eight maunds, the Banians selling it again at seven, eight and nine Rupees the eight maunds, according to the quality.

From experiments made in the Arsenal at Vizagapatam, it has been found that this native iron is so badly smelted, that it has to be put through a process of fusion to render it fit for being wrought up; by this process there is a wastage of fifty per cent., and it thus becomes as dear, if not more so, than the European iron procurable on the spot. In fact, the large quantity of imported iron (cwts. 3,760, value Rupees 40,000, on the average of the last five years) sufficiently shows the inferiority and undeveloped state of the local ore.

In a few places in the hills, especially about Mādgole, steel is manufactured, of a very fine quality, but differing in no respect from the wootz, which is already well known in England.

(Plumbago); Telugu, *Sísam.*—This rare mineral is found near Kāsipuram, the kasba of the Zamindary of that name, the property of the Maharājah of Vizianagram; at Rampilli of Sālúr, and at one or two other places. The only use it is put to is the polishing of chatties by potters. For that purpose it can be had in any quantity at Rupee one per maund of 24lbs. at the town of Vizianagram.

Mica (krishnābrakam) can be procured at Vizianagram at the same price as plumbago. It is chiefly found at Kódúr, two miles from Chipurapilli. It can be had in any quantity.

Antimony (súruma or nîlānjanam or kātukarāy) is met with in the same neighbourhood with Mica. It sells for two Annas a lb.

Manganese (súdda) is to be had on the rock at Bimlipatam, and is delivered in the town at two Annas a maund.

Rock crystals (sphatikam) can be brought to Vizianagram from the Borrakonda hills near Gālikonda, for eight Annas a maund. It appears in very small quantities.

Garnets (sarpamani) are occasionally found in the same locality.

SECTION IX.—MANUFACTURES.

The only manufactures, entitled to notice, are cotton cloths and the fancy wares made up at the chief town. We are indebted for the following account to Mr. George Hodson, a respectable Ship-owner and Commission Agent at Vizagapatam:—

"The home cloth called Punjam is principally manufactured at the largest villages in the district, *viz.*, Ankapilli, Paykarowpettah Nakkapilli, Toonee, and other minor villages adjacent to them. The market here is supplied daily with large quantities of cloth of different textures, which is eagerly bought up by the native speculators, for exportation by sea to Madras, Calcutta and other foreign ports, at prices varying from Rupees 3-8 to 7-8 per piece, and a steady, profitable trade is kept up in this commodity.

"The term Punjam* means 120 threads, and the cloth is denominated 10, 12, 14 to 40 Punjum, according to the number of times 120 is contained in the total number of threads in the warp.

"The brown Punjums adapted for the English markets are of a heavier sort, differing from the ordinary light manufacture, and specially called for by the European Trading Firms of Madras to answer in weight to fourteen and fifteen lbs. of thirty-six yards long and forty-two inches wide, priced at Rupees 8 to 8-6 per piece. This cloth undergoes a dye of indigo on arrival at Madras, before it is shipped to London and the Brazilian and Mediterranean markets, where a brisk trade is maintained. From London, it is exported to the west coast of Africa."

* పుంజము n. s. A Punjam, meaning a skein of *sixty* threads. C. P. Brown on the authority of the Ândhra Bhāshārnavam.

"The native apparel is also an article of great trade, comprising a variety of specimens, from a simple red border cloth of two Rupees value, to that of rich embroidery of gold and silver of a hundred Rupees, of superior texture, Vizagapatam manufacture. These meet with a ready sale at the place of manufacture and in the interior of the district, and form an article for native speculation to Madras and the southern towns, where they are much valued during the native festival seasons, and bring handsome prices. The Chicacole and Vizianagram manufacture is considered the best, being of far superior quality and make, and is worn by the well-to-do and wealthier classes. It is much prized also at the southern towns of Madras, where the dealers obtain a fair remuneration on this speculation during these seasons.

"Table cloths and towels are made here, together with sundry other light stuffs in imitation of Scottish plaids and checks, adapted for the poor and working classes of the European and Christian community, and also form an article of trade.

"The Dungaries are of coarse manufacture, woven in this town, and mostly used for ships' sails. Tarpaulins are made from this cloth in bolts of thirty-six feet long by eighteen inches broad, and sold by weight at the prevailing price of cotton, with an additional allowance to the weaver for his labor.

"Cotton, of late years, has risen in price from sixty Rupees per candy to a higher standard, owing to the great exports from Madras to Europe, and two hundred to two hundred and twenty Rupees was known to be paid for it, in this district, by commissioned Native Agents to supply Madras, which has drained the district and given a rise to all kinds of piece goods in the market here. The present crisis in the Home market has had a great influence in bringing the price down to Rupees one hundred and twenty, which was realized here the other day on a small batch of cotton sent down from Bimlipatam, to test the market, and in all probability the sudden fall will soon bring the price to its former level of sixty Rupees per candy.

"The town of Vizagapatam has long been celebrated for its silver, ivory, and horn-wares, work-boxes, tea caddies, desks, chess boards, and a variety of fancy articles made of ivory, horn, porcupine quills, and of late years, in elk horn. Great skill and design are shown by the workmen in the perfection to which they bring their manufactures, which are exported to all quarters of the globe."

SECTION X.—TRADE.

1. The value of the sea-borne Export Trade for the last five official years, averages twenty lacs, and of the Import Trade, seven and a quarter lacs. This is exclusive of bullion, which averages; exports four lacs; imports, ten lacs. The Export Trade consists chiefly in piece goods, seeds, hides and horns, drugs, sugar, jaggery, rum, indigo, gram, tobacco, gunnies, turmeric, and chillies.

Piece goods are exported chiefly to Calcutta; a few to Moulmein and Madras.

Seeds to France and England.

Hides and horns to Calcutta, smaller quantities to Moulmein.

Drugs, to England.

Sugar, ditto; occasionally to Australia.

Jaggery, ditto.

Rum, ditto.

Indigo, ditto.

Gram, to Ceylon and Moulmein.

Tobacco, to Calcutta and Moulmein.

Gunnies, to Calcutta and Balasore.

Turmeric, to England and Calcutta.

Chillies, to Calcutta.

Of the average, twenty lacs of export value over five lacs, are shipped to ports within the Madras Presidency.

2. The Import Trade is generally wine, and spirits, and oilmen stores, from Madras; cotton wool, twist and thread, from Calcutta; metals, wrought and unwrought, from Calcutta; Goa salt (for hides) and saltpetre, from Calcutta; coral, from Madras; gunnies, from Calcutta; spices, from Calcutta; teak, from Moulmein.

The value of the principal articles of Export and Import, will be found separately, in the Appendices.

3. In regard to the trade with the hills, the following account has been supplied by Mr. Boswell, C. S.

The chief products brought down from the hills are iron from Jeypore, buffaloes, elk, and other deer horns, for the ornamental work for which Vizagapatam is famous. Bees-wax and honey,

Hill brooms, Telugu, *Kondachípullu;* Sticklac, Dammar, Arrowroot, (MARANTA RAMOSISSIMA) Tel., *Palagunda ;* Turmeric, (CURCUMA LONGA) Tel., *Pasapu ;* Ginger, (ZINGIBER OFFICINALE) Tel., *Allam;* and (Dry Ginger) Tel., *Senti;* soapnuts of two varities; (SAPINDUS EMARGINATUS) Tel., *Kunkudu ;* and (ACACIA CONCINNA) Tel., *Shikāya ;* Marknuts (SEMECARPUS ANACARDIUM) Tel., *Nallajídi-pahklu ;* Gallnuts, (TERMINALIA CHEBULA) Tel., *Karakakáyalu ;* Sweet oranges, jack-fruit, mangoes, tamarinds, plantains of a large coarse kind (Indian Corn) Tel., *Mokkajonnapottulu ;* Guavas, hill brinjalls, garlic, and a variety of drugs and dyes, among which may be mentioned (ROTTLERIA TINCTORIA) Tel., *Vasantagunda ;* (PIPER LONGUM) Tel., *Pippalamodi ;* (CANNABS SATIVA) Tel., *Ganjayi ;* (STRYCHNOS POTATORUM) Tel., *Indipuginjalu,* used for purifying water; (GLOBBA ORIXENSIS) Tel., *Dumparasytram ;* (CLERODENDRON) Tel., *Gantubhárangi ;* (MORINDA CITRIFOLIA) Tel., *Togaruchekka,* &c. &c. The chief articles that the low country Kōmaties bring to sell to the hill-men are cloths, salt, saltfish, tobacco, opium, different descriptions of grain and pulse, and vegetables, spices, sugar, glass bangles, &c. &c.

4. WEIGHTS AND MEASURES.—Most of those in use here are correctly given in Kelly's Universal Cambist., Vol. II, p. 371.

Gold Weights.

				Gr.
$\frac{1}{6}$ of Madras Pagoda	=	1 Chinnam	=	5·968
30 Chinnams	=	1 Tulam (tola)	=	179·04
24 Tulams	=	1 Séru (seer)	=	4296·96

Silver is weighed against Rupees, 24 of which make 1 Seer.

Commercial Weights.

The weight used for iron bars, tin, tobacco, ghee, oil, jaggery, chillies, tamarinds, sugar, &c., from Vizagapatam to Ganjam, is the 1¼ 'Cutcha Seer,' of 100 Madras Pagodas, containing 12½ oz. avoirdupois.

Its multiples and divisions as follows :—

				lb.	oz.
2 Chhaṭāks	=	1 Nauṭāk	=	0	1¼
8 Nauṭāks	=	1 Séru	=	0	10
5 Sérus	=	1 Vísam (viss)	=	3	2
8 Vísams	=	1 Manugu (maund)	=	25	0
20 Manugus	=	1 Puṭṭi or Kanḍi (candy)	=	500	0

There is also a 'Pucka Seer' in use, for traders coming from Calcutta and Hyderabad, viz :—

				lb.
2 Chhaṭāks	=	1 Nauṭāk	=	¼
8 Nauṭāks	=	1 Séru	=	2
5 Sérus	=	1 Vísam	=	10
8 Vísam	=	1 Manugu	=	80

The weight used for brass, copper, and tutenag, is the seer of 72 Madras Pagodas, which is thus divided :—

				lb.	oz.
2 Chhaṭāks	=	1 Nauṭāk	=	0	1⅛
8 Nauṭāks	=	1 Séru	=	0	9
40 Sérus	=	1 Manuga	=	22	8
20 Manugus	=	1 Kanḍi	=	450	0

For weighing Cotton, the 1¼ seer of 96 Madras Pagodas is used.

				lb.	oz.
		1¼ Séru	=	0	12
32 1¼ Sérus	=	1 Manugu	=	24	0
20 Manugus	=	1 Kanḍi	=	480	0

From Coilpatam in the Tinnevelly District, to Vizagapatam, these weights are in use under the following denominations and divisions :—

				lb.
		1 Yébalam	=	0¾
2 Yébalams	=	1 Padalam	=	1½
16 Padalam	=	1 Manugu	=	24
20 Manugus	=	1 Kanḍi	=	480

Grain Measure.

			Pints.
2 Giddas	=	1 Arasóla or ¼ Séru	= $0\frac{1}{32}$ (as printed: 0 1/32)
2 Arasólas	=	1 Sóla or ½ Séru	= $1\frac{1}{61}$
2 Sólas	=	1 Tavva or 1 Séru	= 2⅛
2 Tavvas	=	1 Mānika or 2 Sérus	= 4¼
*6 Mānikas	=	1 Túmu or Marakkāl† (mercal)	= 3⅛ Gal.
80 Marakkāls	=	1 Kanḍi	= 250 Gal.

5 Kanḍis or 400 Marakkals = 1 Garise (garce) = 1,250 Gals.

The half Marakkāl of 6 Sérus is in general use among the Natives

* Another mode of reckoning is this :

2 Mānikas = 1 Aḍḍa.	20 Kunçams = 1 Puṭṭi.
2 Aḍḍas = 1 Kunçam.	30 Puṭṭis = 1 Garce.

† This is the Tamil name.

Cloth Measure.

				Inches.
		1 Palm	=	$3\frac{3}{16}$
2 Palms	=	1 Span	=	$6\frac{3}{8}$
3 Spans	=	1 Cubic	=	$19\frac{1}{8}$
2 Cubits	=	1 Yard	=	$38\frac{1}{4}$
2 Yards	=	1 Fathom (bāra)		

Distances.

A parugu (lit. one *run*) or Kósu (coss) = $2\frac{1}{2}$ Miles.
4 Kósus = 1 Amada = 10 „

5. The *Land Measures* have generally the same designations as the foregoing grain measures of capacity; a garce of land denotes that extent of land which will produce that quantity of grain. But a garce of dry land is of much greater extent than a garce of wet land, dry crops yielding less grain in the same space. In our local accounts a garce of irrigated land is roughly reckoned as two acres, and a garce of dry land as four acres.

SECTION XI.—EDUCATION.

1. Every considerable village has its school, where an untrained Master teaches the sons of the Brahmin residents, the shopkeepers, and some of the leading ryots. In the chief towns of the various tāluqs into which the Vizianagram Zamindary is divided, the Masters are paid by the Maharājah; but nothing more is attempted than to teach the children to read, write, and cipher in their own language.

2. In April 1856, the Department of Public Instruction, then newly formed, sent up the first Inspector of Schools, Major Macdonald, to the Northern Division; his head-quarters were fixed at Waltair. At that time the only good school in the district, available to native boys, was that conducted by the Protestant Missionaries at Vizagapatam, (*vide* Appendix, 'Statistics of Protestant Mission') which has been broken up since. The Vizagapatam District has always been in a backward state in the matter of education. The ordinary lever is by no means as effectual here as in other parts of the Presidency. It is the Brahmins who live by service, and the Brahmins here are already particularly well off. Not only are they employed and maintained by hundreds under the numerous Rājahs, Zamindars and proprietors, both as Scribes and Levites, but from the liberality of certain of these Rājahs' ancestors, "sore saints for the Crown,"

they enjoy in this district the enormous number of 1,147 entire villages and 32,566 minor tenements, either free from assessment or assessed with a very light quit-rent. The assessment thus alienated is computed at upwards of ten lacs of Rupees.

3. The present state of education is as follows:—B. denotes that the school has a *pukka* building.

GOVERNMENT SCHOOLS.

		Pupils, on 31st August 1866.
Normal School, Vizagapatam, B; founded June 1861. A small practising school is attached.		34
Anglo-Vernacular School, Bimlipatam, B; founded August 1857.		80
Telugu Schools.	Ankapilli, Dec. 1856.	...55
Ditto.	Pálconda, July 1857.	30
Ditto.	Kasimkota, Sept. 1857.	...35
Ditto.	Chodavaram, Aug. 1861.	...32
Ditto.	Narsipatam, April 1863	...24
	Total...	290

SCHOOLS AIDED AND UNDER INSPECTION.

Hindu Anglo-Vernacular School, Vizagapatam; founded April 1860, B; ranks with a Zillah School.......... ..	217
Samsthānam School, Vizianagram, founded 1859, by the Mahārājah,* and maintained by him, B; ranks with a Zillah School....................................	114
Samsthānam School, Bobbili; founded 1865 by the Rājah of Bobbili and maintained by him; ranks as an Anglo-Vernacular School........................	52
Total...	383

VILLAGE SCHOOLS.

4. The Masters of these schools are young men, who have been trained at the Normal School, at the expense of Government, and

* The Mahārājah subsequently founded a Sanskrit Seminary at Vizianagram; there are twelve Professors and fifty pupils. The indigent scholars are further provided with food and raiment.

are under a bond to engage for five years in education, after leaving that seminary. They are paid on results, after a quarterly inspection of their schools, at the rate of two Annas to four Annas per boy, per mensem. Instruction is imparted in the Vernacular only, but on a well regulated system.

Prakāsaräopéṭa	61
Gollalatpālem	44
Chittivalasa	18
Vizianagram	30
Chengalrāopéṭa	45
Kondakirla	26
Nabobpéṭa	27
Jāmi	14
Kottapéṭa	46
Total	311

5. Besides the above, three schools (Telugu, with the rudiments of English) are shortly to be established under the 'Madras Education Act' at Gajapatinagaram, Sālúr and Pārvatipur.

6. Jeypore.—The school we set on foot at the town of Jeypore, on our first entering the country three years ago, met with no success whatever, and after struggling for some time with neglect and the climate, the Master came down and shortly afterwards died. Two or three candidates have now offered themselves for the vacancy, but they are men of the lowest possible attainments; the Government, moreover, have now been led to concur in the deliberately expressed opinion of the Director, "that we shall actually retard, instead of accelerating progress by pushing our outposts far into a semi-barbarous region." The proposed revival of the school at Jeypore has therefore been abandoned. The Agent suggested, however, that a school might be placed at Gunapur, which lies in a more accessible, if less central, part of the Jeypore Zamindary. The Director approved and the Government have lately desired him to take the necessary steps for its establishment.

G. O., Educational, No. 45, 13th February 1866.

7. Female Education.—Attempts in this direction have been made, but with little or no success, at present.

CHAPTER III.

POLITICAL HISTORY OF THE DISTRICT.

SECTION I.—ANCIENT HISTORY.

1. The Maritime division of Telingâna or the country from Drávida to Odra, (from the modern Carnatic to Orissa,) appears* to have been distinguished from early times by the appellation *Kalinga.* It is always so termed by Sanskrit writers, and is known to the eastern Archipelago by the same title or *Kling.* The inhabitants are described by Pliny as "Novissima gens Gangaridum Kalingarum." The history of the tract however is very imperfectly known, and, until comparatively recent times, the traces of its political condition are few and indistinct. The ancient capital is said to have been Sríkákola (Chicacole),† and the dynasty is described as belonging to the Pándava race. In the course of time, the capital was transferred to Rajamundry by Andhra Ráya, where his successors flourished from the end of the eleventh to the end of the thirteenth century. These princes were followed by the Gajapatis of Orissa at Cuttack, who disdaining the natural limits of that province, gradually forced their way southwards as far as the deltas of the Godāvari and Krishna rivers.

* Professor Wilson.

SECTION II.—EARLY MAHOMEDAN PERIOD.

2. At length (A.D. 1471) the Mahomedans appear. In the reign‡ of Mahomed II, (the last of the Báhmani Padshahs of the Deccan, who exercised the functions of sovereignty,) Amber Rái, a relation of Rājah of Orissa, applied to the Musalman prince to assist him in asserting his right to that Government, promising in the event of success to become his tributary and to cede to him the districts of Rajamundry and Condapilli. Mahomed accepted the offer and sent

‡ Elphinstone.

† *Chicacole.*—Not the modern town in Ganjam; but a place of the same name on the Krishna.

an Army to support the pretender. Amber Rái was put in possession of the crown, and the two districts were made over to the Musalmans, and occupied by their troops. At the death of Mahomed II, the Báhmani dynasty was virtually at an end, and the successors of Amber Rái seized on the countries he had resigned. After this (A.D. 1568) when the independent sovereignty of Orissa was overthrown by the invasion of the Mahomedan General of Bengal, Ibrahim, the fourth Padshah of the Kutteb Sháhi dynasty at Golconda, took advantage of the opportunity to wrest back from the Hindús the ceded provinces and to occupy in addition the entire country north of the Godāvari as far as Chicacole. On the subversion of the Golconda dynasty by Aurangzeb in A.D. 1687, the Circars fell under the dominion of that emperor, but the occupation of Aurangzeb and his successors would appear to have been little more than a Military one. The districts were farmed by the Zamindars, and were governed by Military leaders, who received 25 per cent. for the expense of collecting, and who sent up the balance, after paying their troops, to the king; unless, as often happened, assignments were made for a period of years on certain districts for the payment of other Chiefs. The station of the Mogul's Military Naib for this province and Ganjam, was commonly fixed at Chicacole.

SECTION III.—THE ENGLISH FACTORY AT VIZAGAPATAM.

3. A branch of the English East India Company appears to have settled at Vizagapatam about the middle of the seventeenth century. In A.D. 1689 in the reign of Aurangzeb, during the rupture between that monarch and the company, their warehouses here were seized, and all the English residents put to the sword. Failing to obtain redress for much injurious treatment received by their servants in Bengal, the Company had openly declared war against the Mogul Government. Aurangzeb, in consequence, issued orders to his Commanders to extirpate the English from his dominions, and to seize and destroy all their property, wherever it might be found. The following account of the seizure of the Vizagapatam Factory is taken from the Records of Madras by Mr. Wheeler.

Madras in the Olden Time, Vol. I, page 214.

"Thursday, 15th October 1689.—Letter from Madapollum, confirming the sad disaster at Vizagapatam, giving us a relation thereof as follows:—That on the 13th ultimo,

the Seer Lascar by the Mogul's orders had sent his Rashwar* to our factory in order to seize and bring away the English and all their concerns. The said Rashwar with his forces coming nigh the town in the night, where he had pitched his tent, &c; and about nine did surround the factory with his men, and acquainted the English with the Seer Lascar's orders. To which was replied, they could not go up without their master's orders. Then as the first Rashwar was taking the Chief by hand to pluck him out of the house, Mr. Hall fires his blunderbuss and kills three of their men; upon which they murdered Mr. Stables, Mr. Hall, and Mr. Croke, taking the rest prisoners, and seizing upon all the Right Honorable Company's concerns. No further news of Mr. Dubois and Mr. Fleetwood, who were gone up the country for provision of paddy for the Right Honorable Company's account."

4. Early in the following year (A.D. 1690) two English Commissioners were sent from Bombay by Sir John Child, the Director General of the Company's Settlements, to solicit peace, a proposal which the Emperor was not unwilling to concede. The English cruizers had greatly damaged his trade, and prevented all intercourse between India and Arabia, thereby putting a stop to the pilgrims visiting Mecca. The imperial Firmán† to the Nabob of Bengal, permitting the Company to re-settle in that district, is dated the 23rd of April 1690. The renewal of the Cowle for the Madras Settlements, including the "English factories of Metchlepatnam, Madapollam, Vizagapatam, &c., within the territories of the Golconda country," was granted some months later (28th December 1690) and emanated from Zulfikar Khan, the Mogul General in the Deccan. In April 1692, the same high official gave a firmán in accordance with the following petition from the President and Council, Madras. "That at Vizagapatam the Poligars and thieves, killing our people and plundering our houses of a great amount in goods and money, we request that this may be considered of, and a small fortification be permit-

* Signifies Rāçavāru (Telugu) Rājaputs, the plural being used honorifically for the singular.

† NOTE.—The Firmán ran thus: "You must understand that it has been the good fortune of the English to repent them of their irregular past proceedings; and not being in their former greatness they have, by their Vakeels, petitioned for their lives, and a pardon for their faults, which out of my extraordinary favor towards them, I have accordingly granted. Therefore, upon receipt hereof, you must not create them any further trouble, but let them trade freely in your Government as formerly. This order I expect you see strictly observed."—Stewart's Bengal—Appendix.

ted us, that for the future we may live without fear." (Wheeler—Volume I, p. 246)

5. Ten years later, these fortifications were found sufficient to enable the factory garrison to withstand a somewhat determined attack by the forces of Fuckerla Khan, the local Naib. The cause and progress of this quarrel are described by Mr. Wheeler, Volume II, Chapter XXIV, as follows:—

"It seems that about the year 1698, two neighbouring Rājahs, Ananterauz* and Pycrow,† had borrowed large sums of money from Mr. Holcombe, the Deputy Governor of Vizagapatam. Mr. Holcombe had been induced to enter into these transactions by a Brahmin named Juggapa, who had been largely bribed by the Rājahs to exert his influence in this direction. Unfortunately, Mr. Holcombe had not lent his own money, but had borrowed for the purpose 44,000 Pagodas of Fuckerla Khan, Nabob of Calinga. Seven years elapsed, but Mr. Holcombe had only re-paid 37,500 Pagodas, leaving a balance of 6,500 Pagodas of the principal; and thus the debt due to the Nabob, inclusive of arrears of interest, amounted to some sixty or seventy thousand Rupees. The following letter, written to Mr. Holcombe by Fuckerla Khan as far back as 1705, exhibits the then state of affairs.

"From Fuckerla Khan to Mr. Holcombe, Chief at Vizagapatam, dated the 10th May 1705.

"You wrote me that you have received Pagodas 44,000 principal, of me.

"An account of what paid

To a merchant upon my bill and order for a jewel I bought of him Rupees 16,000, is Pagodas - - - - - -	4,600
Sent me to Vellore - - - - - - - - - - - - - - - -	28,000
To a bill payable to Govindaus and Veresedaus	4,100
To sundry bills amounting to - - - - - - - - -	800
The total amount of what paid is - -	37,500
The balance is Pagodas - - - - - - - -	6,500
Together is - - -	44,000

"It is true you have receipts under my seal for all the above-mentioned accounts, excepting the balance 6,500 Pagodas out of the principal money lent, which amounts to Rupees 23,000.

* Of Vizianagram. † Of Ankapilli.

"Other people in the world allow three or two and a half per cent., but you gave me a bond allowing me but one per cent.? (per mensem); notwithstanding that being pretty tolerable interest, I agreed to it, and now it is above six or seven years past; for which time there is due to me 60 or 70,000 Rupees with principal and interest. Likewise 10 or 15,000 Rupees more or less, which together amounts to a 100,000 Rupees.

"I have showed a great esteem for you, and had that confidence in you as to intrust my estate into your hands. Therefore I am satisfied that no person of any other religion would have dealt so uncivilly and unrespectfully by me as you have acted. Likewise now you unreasonably defer the payment in telling me you will discharge the debt as soon as you receive money, and at my arrival in your place; but in the meantime you have traded with the money, and make at least twenty-five or fifty per cent. profit. Besides is it proper or handsome you should occasion me so much trouble in perpetually writing to you, and sending my people up and down, who always return without satisfactory answer? My money is like bread, as hard as iron, so not easily digested. Perhaps you may imagine I cannot come to your place, so intend to wrong me of my money. But if I live I will certainly come into that part within the space of four, six, or twelve months, if I meet with any convenient opportunity; and then how can you hope or expect to have my favor, having rendered yourself so unjust and uncivil. Perhaps you may intend to give me the slip, and go to Madras or some other sea-port town; but go where you will, you are still in King Aurangzeb's country. So I can procure orders sent by the Gusbadars to the Subah of that country, and seize upon your house and goods, and therewith clear my money or debt. Then afterwards take no further notice of you, which you will not digest, or well approve of. For according to any law I can demand my money, and will have it by fair means or foul. Therefore fear God and consider I must have my money. So draw bills upon Masulipatam, or else you shall repent it as long as you live. I write you this, as likewise I wrote you before by Phauntee Mahomed, which pray peruse and consider well of it. You must not think I only threaten you. For God knows, I am very impatient, so expect a full and satisfactory answer; or else you shall find I will send orders with Gusbadars to Meida Khan and will wait no longer."

6. Shortly after this, Mr. Holcombe died without paying the

remainder of the debt; and Fuckerla Khan claimed the amount from the Company, as Mr. Holcombe had actually affixed the Company's seal to the obligation. The question was still unsettled when Mr. Fraser succeeded to the Governorship of Fort St. George. Meantime there had been a competition between Fuckerla Khan and another chief named Habib Khan for the Nabobship; and the successor to Mr. Holcombe had been imprudent enough to acknowledge the latter, and thus to increase the exasperation of Fuckerla Khan. The following extracts from the Consultation Books shortly after Mr. Fraser's accession will exhibit the progress of affairs:—

"Monday, 27th March 1710.—From the Chief and Council at Vizagapatam, dated 2nd and 7th instant, advising the great troubles they have had with Fuckerla Khan, by their having been so closely besieged by his people stopping up all avenues of their bounds. For remedy of which they advise us that they resolved to make proposals to accommodate matters in a friendly way with him, intending him a present of 5,000 Rupees in Europe goods; in order to which they sent a Portuguese Padre and Dubash, in hopes thereby to appease him, or obtain his patience for some days. But he refused their offer, and sent back the messengers in a very angry manner, and wrote the Chief that he must immediately pay the money (due from Mr. Holcombe), or leave the place or prepare to fight.

"Tuesday, 15th August.—General letter from the Chief and Council at Vizagapatam read: wherein we observe that their troubles are rather suspended than any way accommodated, by Fuckerla Khan's being gone up to the Dasheroon's country to adjust accounts, and agree with Habib Khan for the government of those countries; and still continue to urge their arguments for the Company's paying that debt of Mr. Holcombe's. They advised that they have supplied Habib Khan with ten candy of country gunpowder and five candy of lead, and that the said Nabob desires a further supply of thirty candy of powder and twenty of lead, which they desire may be sent them down.

"Monday, 11th December.—Received general letter from the Deputy Governor and Council at Vizagapatam, assuring us that they had sent the Moollah and a Brahmin to Fuckerla Khan's camp to have a sight of the seal affixed to Mr. Holcombe's obligation. But after waiting for some days they returned with answer that Fuckerla Khan was enraged to the last degree, and would not hear any more

proposals about his money without prompt payment, but was coming himself within a day or two with guns, ammunition, &c., to besiege their town; and had placed guards on the roads to prevent their sending or receiving any letters and provisions coming to them; and that Fuckerla Khan, refusing to show the obligation, they are of opinion and believe that Mr. Holcombe's seal is affixed thereto and not the Honorable Company's.

"That on the 8th past, the said Nabob with his army, consisting of about seven thousand foot and eight hundred horse encamped behind a great sand-hill near the town, and on the 9th, at night, fired on their out-guards; which being returned again by the English, made the enemy retire further and turn their siege into a blockade, by stopping all provisions of which they were in great want; that they have made a brigantine of the "Rising Sun" smack, and fitted her up in order to secure what may be put aboard in time of extremity."

"The foregoing being a recital of their said general letter. almost verbatim."

"First.—We observe that the Chief has strangely erred in his politics (not to say worse); that he having by his former frequent letters advised us, what he had then foreseen, as what might be the result and issue of not paying Mr. Holcombe's old debt to Fuckerla Khan, as the event now proves,—that the Chief in that case should not sooner and earlier get sufficiency of provisions for the use of their garrison, at least until the monsoon, should serve for our sending them supplies hence.

"Secondly.—That the Chief should supply Nabob Habib Khan and Fuckerla Khan with so large a quantity of gunpowder and lead, when the said Nabobs and the Chiefs were on so precarious terms; and not only so but by their general letter of the 27th July last, write us to send them thirty candy of powder, and twenty candy of lead for further supply to the said Nabob; notwithstanding the frequent cautions we gave them, or without ever considering they were strengthening the hands of the said Nabobs, who were then contriving of the means and ways of laying that siege, they have since formed against that Factory.

"Thirdly.—It being now the northerly monsoon, it is strange that the Chief should not have wrote to Bengal to the President and Council there to be supplied thence with whatever they wanted.

22

"Fourthly.—That Juggapa, the Brahmin, that arch-knave and villain, who was the chief cause and instrument by the powerful bribes he received from time to time from the Rājahs Anandrāz and Pycrow, by whose means and persuasions he prevailed so far with Mr. Holcombe, as to induce him to lend those large sums of money at high interest to those said Rājahs, which is still a debt, which we may reasonably suppose to have been most or all Fuckerla Khān's money, and has been the original cause and first spring, whence all these troubles are derived and devolved upon us; and notwithstanding our having so often or frequently wrote to Mr. Hastings, the Chief there, to send us up the said Juggapa, either by sea or by land, which has never been complied with; and being credibly informed Fuckerla Khan does demand of the Chief the said Brahmin, and that on the delivery up of him, all the causes of their troubles shall cease.*

"And now upon the whole, it is unanimously agreed that we write the Chief and Council, that upon the reading the said intended letter to them, that they had that instant seized the said Juggapa, and put him in irons, and secure all his books, papers and accounts; which if the Chief should oppose or hinder the same, it is our positive and peremptory order that the Council, or any one of them, do execute this our order, and that the military and peons be assisting to him or them in this matter.

"It is likewise agreed that the President write his letter to Fuckerla Khan relating to the premises, and desire him to send us up a person fitly qualified to accommodate all matters, and that in the meantime to withdraw his forces from the factory."

"Next year this troublesome business was brought to a close through the mediation of Hābib Khan; the money demanded being paid to Fuckerla Khan, and the obligation which was found to have the Company's seal affixed, being forwarded to Fort St. George."

7. In the year 1726, it was found necessary to send up twenty (20) additional English soldiers to Vizagapatam "for the security "of that factory, while the country around it was ravaged and they

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* He was delivered up accordingly, and put to a cruel death. "He was set in the hot scorching sun three days, with his hands fastened to a stake over his head, and one of his legs tied up till his heel touched his buttock, and, in the night, put into a dungeon, with some venomous snakes to bear him company, and this was repeated till the third day he ended his miserable life."—*Captain Cope's New History of the East Indies, Chap. XIX.*

"threatened by contending armies."* (Wheeler, Vol. II, page 420). From a history of the Vizianagrum family furnished to the compiler, it would appear that these disturbances arose owing to a dispute for the possession of the rāj between the actual Chief and his nephew, the rightful Chief, which was ultimately determined by the administration of poison to the nephew by his uncle.

8. Mr. Wheeler has preserved a curious paper, giving the expenses of the Vizagapatam Factory at this period. (Page 422, Vol. II.)

"The expenses of Vizagapatam on the balance of their Books, ending April 1725, amounted to ... ... Pagodas. 5,833 1 61

"The expense as per their Book ending April 1726, is as follows :—

"Charges, Garrison	2,103	6	0			
"Presents...	480	6	69			
"Charges, Diet...	578	30	0			
"Charges, extraordinary	151	33	35			
"Fortifications and repairs...	336	33	3			
"Account, Salary	422	34	19			
"Account, Garden's	35	19	41			
"Account, Wax	46	34	64			
"Servants' wages	1,492	25	77			
"Factors' provisions...	25	1	16			
"Account of repairs...	18	6	68			
"Charges, General	373	13	39			
				6,065	29	31

"Increased the expense of that place this year ... ... Pagodas. 227 27 50

"Which is occasioned by twenty European soldiers being sent down to that settlement on account of the troubles in the country in the beginning of the year; ten (10) of which soldiers are still continued there, and adds to the expense of that place; but since Mr. Symonds going down he writes us that he has in pursuance to your Honor's orders made considerable reduction in the peons' and servants' wages, which reduction will appear in their next General Books, ending April 1727. ... ... 8,313 32 24

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* It seems the Nabob shortly afterwards tried to take the Fort by surprise, and got into the factory with twenty or thirty armed attendants. "The alarm being given, a resolute bold young gentleman, a Factor in the Company's service, called Mr. Richard Horden, came running downstairs with his fuzee in his hand, and his bayonet screwed on its muzzle, and, presenting it to the Nabob's breast, told him in the Gentoo language (which he was master of) that the Nabob was welcome, but if any of his attendants offered the least incivility, his life should pay it." After a brief conference with this plucky young Civil Servant, "the Nabob thought fit to be gone again."—*Captain Cope's New History of the East Indies, Chap. XIX.*

SECTION IV.—THE NIZAM AND THE FRENCH.

9. Though the Circars, as has been already stated, fell under the dominion of Aurangzeb in A.D. 1687, the Hindú Chiefs were left very much to themselves until A.D. 1724, when Asof Jah, the great Viceroy of the Deccan, the first Nizam-ul-Mulk, took actual and real possession, collected the revenue and fixed a Civil and Military establishment. With the death of Asof Jah in 1748, a disputed succession brought the French upon the scene. He left five sons; the eldest, Ghaz-ood-deen, held the offices of Paymaster and Captain-General of the Army at Delhi. The second, Nazer Jung, accordingly proclaimed himself Nizam, but was immediately opposed by his sister's son, Murzafa Jung, who claimed under an alleged Will executed by his grandfather. Murzafa Jung called to his aid Chunda Saheb, the competitor for the musnud of the Carnatic, then filled by Anwàr-ud-deen. From Pondicherry, the French agreed to join his standard; and descending into the Carnatic, Murzafa Jung carried everything before him. From the battlefield of Amboor (July 23, A. D. 1749) where Anwàr-ud-deen was slain and his army utterly routed, Murzafa Jung and his French battalion marched to Arcot, where he was proclaimed Soubah, and Chunda Saheb declared Nabob. So long as the French supported him, he was victorious, but having been suddenly deserted in a great strait by a large body of troops of that nation, he surrendered himself to his uncle upon many solemn assurances of amnesty, which were immediately violated, his limbs being loaded with fetters. A conspiracy in his favor was, however, shortly hatched in the very council of his uncle, and from the dungeon he was raised to the throne once more. His installation was conducted with great splendour, at Pondicherry by Dupliex, who was declared Vicegerent of all the countries south of the Kistna, while to the French E. I. Company considerable territory near Pondicherry was granted, with the possession of Masulipatam and its dependencies.

10. Early in the year 1750, Murzafa Jung set out for Hyderabad. A French detachment commanded by Mons. Bussy accompanied him; it consisted of 300 Europeans and 2000 Sepoys with ten field pieces. At Cuddapah, the three Patan Nabobs of Cuddapah, Kurnool and Savanore openly rebelled and offered battle to Murzafa Jung; they were signally defeated, but Murzafa Jung was slain. Mons. Bussy at once proposed to the Council of Omrahs that Salabut

Jung, the third son of Asof Jah, who with his two younger brothers was in the camp, kept in strict confinement by the usurper, should be declared Soubah. This was done, and the army continued its march to Hyderabad.

11. The influence of the French councils with Salabut Jung was extremely distasteful to the great nobles of the Court. Every effort was made by them to disgust the French with their position. Fraud and delay in the payment of the French troops were frequent, and every obstacle to the alliance that suggested itself was adopted. At last, at the close of the year 1753, Mons. Bussy insisted upon the cession of the Circars, for the support of his troops. The Soubah was himself friendly to the French, and the Court faction did not feel itself strong enough to oppose the demand. The patents for the four* provinces of Mustafanagar, Ellore, Rajahmundrum and Chicacole were prepared without delay and delivered to Mons. Bussy, who sent them immediately to Mons. Moracin, the French Chief at Masulipatam, with instructions to take possession.

12. The most powerful Hindú noble in the Chicacole Circar was the Chief of the Vizianagram family, Gajapati Viziaram Rāz. Uncertain how his interests might be affected by the cession of the Circars to Mons. Bussy, he was easily induced by Jaffer Ally, the Naib of Chicacole, to join him in opposing the entry of the French. From this alliance, however, he was shortly seduced by the offer of the French to give him a lease of the two Circars of Chicacole and Rajahmundry at a highly favorable rate. Jaffer Ally then called in the Mahrattas to his assistance; they devastated the two Circars from end to end and regained the Balaghaut with an enormous booty. As Jaffer Ally courted an alliance with the English, the factory at Vizagapatam was not molested, but as he had no object in conciliating the Dutch, their factory at Bimlipatam (which appears to have been established at the same time as the English settled themselves at Vizagapatam) was given up to plunder. Native tradition in the district is almost entirely silent regarding this Mahratta invasion. The only detailed account exists in the pages of Orme, from which the following is extracted. Vol I., page 372, Pharoah's Re-print :—

"In the beginning of the year 1754, Sallabut Jung, accompanied

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* NOTE—The Condavir tāluq had been previously ceded.

by Mr. Bussy and the French troops, took the field to oppose the Morattoe Ragojee Bonsola, who, as he had threatened, had begun to ravage the north-eastern parts of the Soubahship. No details of this campaign, any more than of the others which Mr. Bussy has acted, are hitherto published, and all we know from more private communication is, that the army of Salabut Jung and his allies advanced as far as Nagpore, the capital of Ragojee; near which, after many skirmishes, a peace was concluded in the month of April; and at the end of May, Mr. Bussy came to Hyderabad, resolving to proceed into the newly acquired provinces, in which Mr. Moracin had, although not without difficulty and opposition, established the authority of his nation. Jaffer Ally, who had for some years governed Rajahmundrum and Chicacole, when summoned, resolved not to resign them; and finding Viziaram Rāz, the most powerful Rājah of these countries, with whom he was then at war, in the same disposition with himself, he not only made peace, but entered into a league with the Rājah; and both agreed to oppose the French with all their force: in consequence of which treaty they applied for support to the English factory at Vizagapatam, as also to the presidency of Madras; the English encouraged them in their resolution, but were too much occupied in the Carnatic to furnish the succours they demanded. The interests of the Indian princes and Moorish governors perpetually clashing with one another, and with the interest of the Mogul, will perhaps always prevent the empire of Hindostan from coercing the ambitious attempts of any powerful European nation, when not opposed by another of equal force; much less will any particular principality in India be able to withstand such an invader. Mr. Moracin, not having troops enough at Masulipatam, to reduce the united forces of the Rājah and Jaffer Ally, made overtures to Viziaram Rāz, offering to farm out to him the countries of Rajahmundrum and Chicaçole, at a lower rate than they had ever been valued at. Such a temptation was perhaps never resisted by any prince in Hindostan, and Jaffer Ally finding himself abandoned by his ally, quited his country full of indignation, and determined to take refuge with Ragojee, who was at that time fighting with Sallabut Jung and Mr. Bussy; travelling with this intention to the westward he fell in with a large body of Morattoes, commanded by the son of Ragojee, whom he easily prevailed upon to make an incursion into the Chicacole countries over the mountains, which till this time were deemed impassable by cavalry;

but a Polygar,* who had been driven out of his territory by the Rājah, and accompanied the Nabob in his flight offered to conduct them through defiles and passes known to very few, except himself. The Morattoes under this guide entered the provinces of Chicacole, whilst the Rājah thinking such an inroad impossible, lay negligently encamped near his capital; where falling upon him by surprise, they gained an easy victory over his troops, and the Rājah hurried away to Masulipatam, to demand assistance from the French. In the meantime the Morattoes carried fire and sword through the province, and more particularly directed their ravages against his patrimonial territory. Amongst other depredations they burnt the Dutch factory of Bimlipatam, in which they found several chests of treasure; but they offered no violence to the English factory of Vizagapatam. Mr. Moracin immediately detached all force he had, about 150 Europeans, and 2,500 Sepoys, to join the Rājah's army, who now marched against the enemy; but the Morattoes kept in separate parties out of his reach, until they had got as much plunder as they could find means to carry away; which having sent forward with a considerable escort, they, in order to secure their booty from pursuit, marched with their main body and offered Viziaram Rāz battle. The fight† was maintained irregularly for several hours, but with courage on both sides: the Morattoes, however, at last gave way before the French artillery: they nevertheless remained some days longer in the neighbourhood, until they heard that their convoy was out of reach of danger; when they suddenly decamped, crossed the Godāvari at a ford which they had discovered, and passing through the province of Ellore, coasted the northern mountains of Condavir, until they got out of the French territories, who rather than expose their provinces to a second ravage by opposing their retreat, suffered them to proceed without interruption through several difficult passes where they might easily have been stopped. In the month of July Mr. Bussy came from Hyderabad to Masulipatam, from whence he went to the city of Rajahmundrum, and settled the government of his new acquisitions, in which the French were now acknowledged sovereigns, without a rival or competitor; for the Morattoes, content with the plunder they had gotten, showed no farther inclination to assist Jaffer Ally Khan in the recovery of his government, who

* Vide 'Pachipenta Family,' Chap. VII, Sec. 9.

† The battlefield is at Tummapālem, near Ankapilli.

having no other resource left, flung himself upon the clemency of Salabut Jung, and went to Aurungabad, where he made his submission."

13. In this man, Jaffer Ally, the anti-French faction at the Court of the Nizam found a powerful ally. Negociations were opened with Madras; large offers were made to induce the English to co-operate with the mal-contents, and a treaty would no doubt have been concluded, but for the necessity of moving up every available man to Bengal, to recover Calcutta and to inflict due vengeance on Suraj-ud-dowlah. Monsieur Bussy's enemies now no longer worked against him in secret. An open rupture ensued, and for several weeks during the summer of 1756, he entrenched his little army in the gardens of Charmaul, near the city of Hyderabad. Relieved at last by the arrival of a considerable force from Masulipatam under the command of Mons. Law, he was once more received into favor with the Nizam.

14. During the distress of Charmaul, Bussy had exhausted all his funds; and his orders on the revenues of the four Circars were generally dishonored by the Renters and Poligars to whom it had been publicly notified by the Nizam's Ministers that the grant of those countries to the French had been resumed; even Bussy's own Governor of Chicacole, Ibrahim Khan, disavowed his authority. The only leading Chief who stood to his allegiance was "Gajapati Viziaram Rāz, the Rājah of Vizianagur in Chicacole, who, judging with more sagacity than Ibrahim Khan, ordered his agents at Hyderabad to assure Mr. Bussy of his fidelity and the regular payment of his tributes; and one night, when little expected, and most wanted, a man came to Charmaul, and, being permitted to speak in private with Mr. Bussy, delivered with the message of Vizayārām Rāz a sum of gold, as much as he could carry concealed under his garments. It was sufficient for the present want, and the same man afterwards furnished more as necessary." Orme, Vol. II, p. 103.

15. Matters being thus adjusted, Mons. Bussy resolved to proceed into the Circars, to repress the insurrections against the French authority that had arisen during his rupture with the Nizam, to collect the balances in those districts, and by an adjustment of the government, to provide for the future regularity of its payment. On the 16th of November of the same year (A.D. 1756) he began his march with 500 Europeans and 4,000 Sepoys, and arrived at Rajahmundry on the 19th December.

"On the approach of the French, Ibrahim Khan, whom Mr. Bussy had raised to the government of this and the province of Chicacole, dreading the punishment of his ingratitude during the distress of Charmaul, quitted the country, and went away to Aurungabad; but the Rājah Viziaram Rāz, confident in the proofs he had given of his attachment, met their army accompanied by several other Indian Chiefs, with their forces, which, with his own, amounted to 10,000 men; he was received with every mark of respect, and employed the favor in which he stood to the gratification of an animosity, which had long been the leading passion of his mind. The tradition of these countries says, that many centuries before Mahomedanism, a king of Jaggernaut, in Orissa, marched to the south with a great army, which subdued not only these provinces, but, crossing the Kistna, conquered the Carnatic, as far as Conjeeveram; these conquests he distributed in many portions to his relations, officers, and menial servants, from whom several of the present northern Polygars pretend to be lineally descended, and to govern at this very time the very districts which were then given to their ancestor. All who claim this genealogy, esteem themselves the highest blood of native Indians, next to the Brahmins, equal to the Rajpoots, and support this pre-eminence by the haughtiest observances, insomuch that the breath of a different religion, and even of the meaner Indians, requires ablution; their women never transfer themselves to a second, but burn with the husband of their virginity; and, although this cruel practice is not unfrequent in most of the high families and castes throughout India, yet it is generally optional; but with the women of these ancient Polygars, the most indispensable of necessities."

Orme, Vol. II, page 253.

*The first in rank of these Polygars, who all call themselves Rājahs, was Ranga Rāo of Bobbili: the fort of this name stands close to the mountain about 140 miles north-east of Vizagapatam; the districts are about twenty square miles. There had long been a deadly hatred between this Polygar and Viziaram Rāz, whose person, how much soever he feared his power, Ranga Rāo held in the utmost contempt, as of low extraction, and of new note.† Districts belonging to

* The Bobbili people, whatever Mr. Orme was informed to the contrary, do *not* claim to come of the Orissa stock. They are Velama Doras, a pure Telugu tribe.

† The Vizianagram family came into the district about 200 years ago. Being Rājputs, they are, in the eyes of the Dravidian tribes, *foreigners*; but why Ranga Rao held them in contempt 'as of low extraction' is not understood.

Viziaram Rāz adjoined to those of Bobbili, whose people diverted the water of the rivulets, and made depredations which Viziaram Rāz, for want of better military means, and from the nature of Ranga Rāo's country, could not retaliate. Viziaram Rāz used his utmost influence and arguments to persuade Mr. Bussy of the necessity of removing this neighbour; and Mr. Bussy proposed that he should quit his hereditary ground of Bobbili, in exchange for other lands of greater extent and value, in another part of the province; but Ranga Rāo treated the proposal as an insult. Soon after, it became necessary to send a detachment of Sepoys to some districts at a distance, to which the shortest road lay through some part of the woods of Bobbili: permission was obtained; but, either by some contrivance of Viziaram Rāz, or the pre-determination of Ranga Rāo, the detachment was sharply attacked, and obliged to retire with the loss of thirty sepoys killed, and more wounded. Viziaram Rāz improved this moment of indignation; and Mr. Bussy, not foreseeing the terrible event to which he was proceeding, determined to reduce the whole country and to expel the Polygar and all his family."

"The province of Chicacole has few extensive plains, and its hills increase in frequency and magnitude, as they approach the vast range of mountains that bound this, and the province of Rajahmundrum to the north-west. The hills and the narrower bottoms which separate them, are suffered to over-run with wood, as the best protection to the opener vallies alloted for cultivation. The Polygar, besides his other towns and forts, has always one situated in the most difficult part of his country, which is intended as the last refuge for himself and all his own blood. The singular construction of this fort is adequate to all the intentions of defence amongst a people unused to cannon, or other means of battery. Its outline is a regular square, which barely exceeds 200 yards; a large round tower is raised at each of the angles, and a square projection in the middle of each of the sides. The height of the wall is 22 feet, but of the rampart within only 12, which is likewise its breadth at top, although it is laid much broader at bottom; the whole is of tempered clay, raised in distinct layers, of which each is left exposed to the sun, until thoroughly hardened, before the next is applied. The parapet rises 10 feet above the rampart, and is only three feet thick. It is indented five feet down from the top in interstices, six inches wide, which are three or four feet asunder. A foot above the bottom of these interstices and battlements, runs a line of round holes,

another two feet lower, and a third within two feet of the rampart. These holes are, as usual, formed with pipes of baked clay: they serve for the employment of fire-arms, arrows, and lances; and the interstices for the freer use of all these arms, instead of loop-holes, which cannot be inserted or cut in the clay. The towers and the square projections in the middle, have the same parapet as the rest of the wall; and in two of the projections, on opposite sides of the fort, are gateways, of which the entrance is not in the front, but on one side, from whence it continues through half the mass, and then turns by a right angle into the place; and, on any alarm, the whole passage is choked up with trees, and the outside sourrounded to some distance with a thick bed of strong brambles. The rampart and parapet are covered by a shed of strong thatch, supported by posts; the eaves of this shed project over the battlements, but fall so near, that a man can scarcely squeeze his body between: this shed is shelter both to the rampart and guards against the sun and rain. An area of 500 yards, or more, in every direction round the fort, is preserved clear, of which the circumference joins the high wood, which is kept thick, three, four, or five miles in breadth around this centre. Few of these forts permit more than one path through the wood. The entrance of the path from without is defended by a wall, exactly similar in construction and strength to one of the sides of the fort; having its round towers at the ends, and the square, projection with its gateway in the middle. From natural sagacity, they never raise this redoubt on the edge of the wood; but at the bottom of a recess, cleared on purpose, and on each side of the recess, raise breast-works of earth or hedge, to gall the approach. The path admits only three men abreast, winds continually, is everywhere commanded by breast-works in the thickest, and has in its course several redoubts, similar to that of the entrance, and, like that, flanked by breast-works on each hand. Such were the defences of Bobbili; against which Mr. Bussy marched with 750 Europeans, of whom 250 were horse, four field pieces and 11,000 Peons and Sepoys, the army of Viziaram Rāz, who commanded them in person."

"Whilst the field-pieces plied the parapet of the first redoubt at the entrance of the wood, detachments entered into the side of the recess with fire and hatchet, and began to make a way, which tended to bring them in the rear of the redoubt; and the guard, as soon as convinced of their danger, abandoned their station, and

joined those in the posts behind; the same operations continued through the whole path, which was five miles in length, and with the same success, although not without loss. When in sight of the fort, Mr. Bussy divided his troops into four divisions, allotting one, with the field-piece, to the attack of each of the towers. Ranga Rāo was here, with all his parentage, 250 men bearing arms, and nearly twice this number of women and children.

"The attack commenced at daybreak, on the 24th January, with the field pieces against the four towers; and the defenders, lest fire might catch the thatch of the rampart, had pulled it down. By nine o'clock, several of the battlements were broken, when all the leading parties of the four divisions advanced at the same time with scaling ladders; but, after much endeavour for an hour, not a man had been able to get over the parapet; and many had fallen wounded; other parties followed with as little success, until all were so fatigued, that a cessation was ordered, during which the field-pieces, having beaten down more of the parapet, gave the second attack more advantage; but the ardour of the defence increased with the danger. The garrison fought with the indignant ferocity of wild beasts, defending their dens and families: several of them stood, as in defiance, on the top of the battlements, and endeavoured to grapple with the first ascendants, hoping with them to twist the ladders down; and this failing, stabbed with their lances, but being wholly exposed themselves, were easily shot by aim from the rear of the escalade. The assailants admired, for no Europeans had ever seen such excess of courage in the natives of Hindostan, and continually offered quarter, which was always answered by the menace and intention of death: not a man had gained the rampart at two o'clock in the afternoon, when another cessation of the attack ensued; on which Ranga Rāo assembled the principal men, told them that there was no hopes of maintaining the fort, and that it was immediately necessary to preserve their wives and children from the violation of Europeans, and the more ignominious authority of Viziaram Rāz. A number called without distinction were allotted to the work; they proceeded, every man with a torch, his lance, and poignard, to the habitations in the middle of the fort, to which they set fire indiscriminately, plying the flame with straw prepared with pitch and brimstone, and every man stabbed without remorse, the woman or child, whichsoever attempted to escape the flame and suffocation. Not the helpless infant, cling-

ing to the bosom of its mother, saved the life of either from the hand of the husband and father. The utmost excess whether of revenge or rage, were exceeded by the atrocious prejudices which dictated and performed this horrible sacrifice. The massacre being finished, those who accomplished it returned, like men agitated by the furies, to die themselves on the walls. Mr. Law who commanded one of the divisions, observed, whilst looking at the conflagration, that the number of the defenders was considerably diminished, and advanced again to the attack: after several ladders had failed, a few grenadiers got over the parapet, and maintained their footing in the tower until more secured the possession. Ranga Rāo hastening to the defence of the tower, was in this instant killed by a musket-ball. His fall increased, if possible, the desperation of his friends; who, crowding to revenge his death, left the other parts of the ramparts bare; and the other divisions of the French troops, having advanced likewise to their respective attacks, numbers on all sides got over the parapet without opposition: nevertheless, none of the defenders quitted the rampart, or would accept quarter: but each fell advancing against, or struggling with, an antagonist; and even when fallen, and in the last agony, would resign his poignard only to death. The slaughter of the conflict being completed, another much more dreadful, presented itself in the area below; the transport of victory lost all its joy; all gazed on one another with silent astonishment and remorse, and the fiercest could not refuse a tear to the deplorable destruction spread before them. Whilst contemplating it, an old man, leading a boy, was perceived advancing from a distant recess: he was welcomed with much attention and respect, and conducted by the crowd to Mr. Law to whom he presented the child with these words: "This is the son of Ranga Rāo, whom I have preserved against his father's will." Another emotion now succeeded, and the preservation of this infant was felt by all as some alleviation to the horrible catastrophe, of which they had been the unfortunate authors. The tutor and the child were immediately sent to Mr. Bussy, who, having heard of the condition of the fort, would not go into it, but remained in his tent, where he received the sacred captives with the humanity of a guardian appointed by the strongest claims of nature, and immediately commanded patents to be prepared, appointing the son lord of the territory which he had offered the father in exchange for the

districts of Bobbili; and ordered them to be strictly guarded in the camp from the malevolence of enemies."

"The ensuing night and the two succeeding days passed in the usual attentions, especially the care of the wounded, who were many; but in the middle of the third night, the camp was alarmed by tumult in the quarter of Viziaram Rāz. Four of the soldiers of Ranga Rāo, on seeing him fall, concealed themselves in an unfrequented part of the fort until the night was far advanced, when they dropped down the walls and speaking the same language, passed unsuspected through the quarters of Viziaram Rāz, and gained the neighbouring thickets; where they remained the two succeeding days, watching until the bustle of the camp had subsided; when two of them quitted their retreat, and having by their language again deceived those by whom they were questioned, got near the tent of Viziaram Rāz; then creeping on the ground they passed under, the back part, and entering the tent found him lying on his bed, alone and asleep. Viziaram Rāz was extremely corpulent, insomuch that he could scarcely raise himself from his seat without assistance: the two men, restraining their very breath, struck in the same instant with their poignards at his heart; the first groan brought in a sentinel, who fired, but missed; more immediately thronged in, but the murderers, heedless of themselves, cried out, pointing to the body, "Look here! We are satisfied." They were instantly shot by the crowd, and mangled afterwards; but had stabbed Viziaram Rāz in thirty-two places. Had they failed, the other two remaining in the forest were bound by the same oath to perform the deed or perish in the attempt."*

16. From Bobbili, Mr. Bussy proceeded through the northernmost parts of the Chicacole province, and at one time meditated marching to the aid of Suraj-ud-dowlah through Cuttack, but learning the continued success of the English army in Bengal, (including the capture of the French Settlement of Chandernagore) he relinquished that idea and resolved to make immediate retaliation on the English factories in the Circars.

Orme, Vol. II, p. 261.

"In consequence of his orders, the Europeans he had left in garrison at Rajahmundrum, when joined by more from Masulipatam,

* In the ballad of 'Bobbili, Ranga Rāo Charitra' the achievement is attributed to the prowess of one man, by name 'Tandra Pāpaya.'

marched against the factories of Madapollum, Bandermalanka, and Ingeram, which stand near the sea on three different arms of the Godāvari. The natives here weave excellent cloths at cheap rates, and the three factories annually furnished 700 bales for the Company's market in England. Ingeram only had soldiers, and only twenty, and all the three factories surrendered on the first requisition. The reduction of Vizagapatam, as being nearer, Mr. Bussy reserved to himself; but being sure of his prize, remained in the city of Chicacole until he had settled the affairs of this Government. On the 24th of June the van of his army appeared before Vizagapatam. A river coming from the north and turning short eastward to the sea, forms an arm of land, a mile and a half in length, and 600 yards in breadth. Nearly in the middle of this ground stands the fort, of which the construction by repeated mistakes was become so absurd, that it was much less defensible than many of the ancient barons' castles of Europe. The face towards the river was choked by houses. A whole town lay within 300 yards to the north, a village at the same distance to the south, and several buildings on each of these sides stood much nearer the walls; towards the sea, the esplanade was clear, excepting a saluting battery, where a lodgment might be easily made; after many injudicious additions of works round the fort, which only made it worse, it was found necessary to throw up an entrenchment to the north, beyond the town, in the shoulder of the peninsula, quite across from the river to the sea, with a battery at each extremity, and another on a hillock near the centre, but this was commanded by a sand-hill directly opposite, and within point-blank. The access across the river from the south, was sufficiently secured by batteries, which commanded not only the passage, but the entrance of the river itself, through which all embarkations from the sea must gain the shore, as the surf prevents even a boat from landing on the beach: indeed the whole scheme of the defences seemed to have been calculated only to oppose the attempts of Pirates and Polygars. The garrison consisted of 150 excellent Europeans, and 300 Sepoys; the English families in the town were fifty persons. On the same day that the van of Mr. Bussy's army appeared in sight, the Company's ship *Marlborough* anchored in the road, on board of which was the Chief Engineer of Madras proceeding to Bengal. He landed, and having the next morning reviewed the works, with Captain Charles Campbell, who commanded the troops, both gave their opinion that

the extent could not be defended, even with a much greater force; and advised that all the Europeans should be immediately embarked, and the Sepoys with two or three Officers, left to make the best capitulation they could; but all the boat and fishermen had deserted in the night, and the wind blew so strong from the sea, that none but those accustomed could manage the boats over the bar, which that of the *Marlborough* carrying back the Engineer, experienced, being twice overset, and a man drowned before she got out. At noon, cannon appeared on the sand-hill; soon after, the main body of the enemy and a summons to surrender; after two or three messages, the capitulation was signed at eleven at night. All the Europeans, whether troops or inhabitants, were to be prisoners of war: the Sepoys and natives free to go where they liked; the Company's effects, capture; individuals, Mr. Bussy said, should have no reason to complain: he kept his word with the utmost liberality, resigning without discussion whatsoever property any one claimed as his own. The *Marlborough* having anchored at the Dutch factory of Bimlipatam, twelve miles to the northward, he permitted the Chief, Mr. Percival, Captain Campbell, and several others, to proceed in her to Bengal.

"From Vizagapatam the army proceeded to Rajahmundrum, where they remained some time, and then took the field, and advanced again to the northward, to awe the tributaries who showed any tendency to disobedience; but were not obliged to exercise any hostilities of consequence."

17. Thus ended the year 1757 in the Circars. In January 1758, the position of affairs at the Court of the Nizam re-called Mons. Bussy to Hyderabad, and in July of the same year, he received a summons from Count Lally, the new Governor of Pondicherry, to repair to that place without delay, with all the troops that could be spared from the defence of Masulipatam and the Circars; a requisition which he immediately obeyed. Count Lally appears habitually to have underrated the importance of the French connection with the Soubahdar of the Deccan.

18. On the assassination of Viziaram Rāz by the Bobbili peons, the chiefship of the Vizianagram family vested in Anandrāz, the son of the deceased's first cousin. Monsieur Bussy's great obligations to Viziaram Rāz (as described in para. 14, *supra*) had led him to show peculiar indulgence to that Chief, which, however, he thought proper to withhold from his successor. Anandrāz waited an opportunity

to take his revenge. No sooner had Mons. Bussy set out, under Lally's orders, for the Carnatic, than Anandrāz marched from Vizianagrum, and attacked and took Vizagapatam from the French garrison, "of which he sent advices, offering to surrender the place, to the presidency of Madras; and requesting them to send a large detachment, which he intended to join with his own forces, and take the four provinces, which the French had obtained from the Soubah of the Deccan; but finding that no troops could be spared from the Carnatic, he now made the same proposals to the presidency of Bengal, where the project seemed delusive or chimerical to all but Clive. However, nothing could be determined before the month of September, when ships might quit the river, and the intentions of Lally would probably be ascertained."

Orme, Volume II, page 355.

"The first advices from Anandrāz were received at Calcutta on the 4th July. In August he repeated, more earnestly and with greater confidence, his request for a body of troops to drive the French out of the ceded provinces, and now proposed, as equally feasible, the reduction of Masulipatam. Letters of the same purport came at the same time from Mr. Bristol, who had been the Agent at Cuttack, and had proceeded from thence to Ingeram; had visited Anandrāz on the way, and was received by him with much good-will." The enterprize was then put in hand.

Orme, Volume II, page 362.

"The conduct of the expedition was committed to Lieutenant-Colonel Forde, who, on the invitation of the Presidency to take the command of the army in case of the departure of Colonel Clive, had quitted the king's service in Aldercron's regiment, and arrived from the coast in the month of April. Mr. George Grey was sent to continue the course of intelligence at Cuttack, and Mr. John Johnstone was dispatched in the *Mermaid* sloop to make the necessary preparations in concert with Anandrāz at Vizagapatam. The force allotted for the expedition was 500 Europeans, including the Artillerymen, 2,000 Sepoys, and 100 Lascars: the Artillery were six field-pieces, the best brass six-pounders, six-twenty-four-pounders for battery, a howitzer and an eight-inch mortar. 80,000 Rupees, and 4,000 Gold Mohurs, equivalent to 60,000 Rupees, were the military chest for immediate expenses. The embarkation was made on three of the Company's ships lately arrived from Europe, on the *Thames*, a private ship of 700 tons, with two of the pilot sloops of

the river. The *Thames* likewise carried a great quantity of provisions intended for Madras, whither she was to proceed as soon as the present service would permit. By altercations in the council, for the measure was too vigorous to be acceptable to all of them, and by delays in the equipment, the vessels were detained in the river until the end of September. Their departure left the English force in the province barely equal to what they carried away.

"Mr. Johnstone, who had been sent to Calcutta to concert preparations with the Rājah Anandrāz arrived, on the 12th of September, at Vizagapatam, of which the Rājah's officers there immediately put him in possession, as the Company's representative. The Rājah himself was encamped with his forces at Kasimkota, a fort twenty miles to the west of Vizagapatam, and fifteen inland from the sea. His letter to Mr. Johnstone expressed much satisfaction that the English troops were coming, but signified his intention not to furnish any money towards their expenses. Tempestuous weather from the south delayed the arrival of the ships and vessels with Colonel Forde until the 20th of October. As soon as the disembarkation was made, two of the Company's ships were sent back to Bengal; but the other, the *Hardwicke*, and the two sloops, remained to attend the progress of the expedition. The troops moved from Vizagapatam on the 1st of November, and on the 3rd, joined the Rājah and his army at Kasimkota, from whence it was determined to march against Rajahmundrum, where Mr. Conflans had collected the French troops from all parts, and they were already advancing to attack the Rājah; but, on hearing that the English troops were in motion to join him, they halted and encamped.

"Mr. Johnstone had dispatched the sloop in which he came, with advices to Madras of his reception at Vizagapatam; on which they immediately sent away Mr. Andrews, with several assistants, to re-establish the factory under their own authority, on which the settlement had always been dependent: they likewise sent Captain Callendar, an officer on the Madras Establishment, to act as second under Colonel Forde. The vessel which brought them arrived at Vizagapatam on the 21st of November; and Andrews with Callendar, immediately went to the camp, which, by long halts and short marches, had not yet advanced thirty miles beyond Kasimkota. Various excuses were employed by the Rājah to extenuate this delay; but the real cause was his repugnance to furnish the money which Colonel

Forde demanded, who was not a little offended at his evasions. Mr. Andrews, who, having been chief of Madapollam, had long been personally known to the Rājah, adjusted their differences by a treaty, which stipulated, "that all plunder should be equally divided; that "all the countries which might be conquered should be delivered to "the Rājah, who was to collect the revenue; but the seaports and "towns at the mouths of the rivers should belong to the Company, "with the revenues of the districts annexed to them; that no treaty "for the disposal or restitution, whether of the Rājah's or the English "possessions, should be made without the consent of both parties; "that the Rājah should supply 50,000 Rupees a month for the "expenses of the army, and 6,000 to commence from their arrival "at Vizagapatam, for the particular expenses of the officers. He "held out likewise other proposals of future alliance, which he "had not yet authority to ratify."

19. It is beside the scope of this compilation to detail the further progress of this expedition. It is sufficient to say that, accompanied by the numerous levies of Anandrāz, who are described by Orme as undisciplined hordes of Peons and Sowars (except a company of forty Europeans, who managed four field pieces, under the command of one Bristols, in a creditable manner) Colonel Forde advanced south, drove M. Conflans, the French Commander, from Rajahmundry, and shortly afterwards took Masulipatam by assault. Salabut Jung, who had advanced to within fifteen miles of Masulipatam, seeing no probability of re-taking it, was glad to make peace with the invader, and on the 14th May 1759 the following treaty was signed and delivered; the Nizam making the important concession of disallowing any future settlement in the Circars of the French nation, and renouncing all friendship with it.

Treaty with the Nizam, 1759.

A copy of Requests made by Colonel Forde to Nawab Salabut Jung, and his compliance thereto, in his own hand.

"The whole of the Circar of Masulipatam, with eight districts, as well as the Circar of Nizampatam, and the districts of Condavir and Wacalmanuer, shall be given to the English Company as an enam (or free gift), and the Sunnuds granted to them in the same manner as was done to the French.

* Aitchison's Treaties, Vol. V, page 11.

The Nawab Salabut Jung will oblige the French troops which are in his country to pass the river Ganges within fifteen days; or send them to Pondicherry, or to any other place out of the Deccan country, on the other side of the river Kistna; in future he will not suffer them to have a settlement in this country, on any account whatsoever, nor keep them in his service, nor assist them, nor call them to his assistance.

The Nawab will not demand or call Gajapati Rāz to an account for what he has collected out of the Circars belonging to the French, nor for the computation of the revenues of his own country, in the present year; but let him remain peaceable in it in future, and according to the computation of the revenues of his country before the time of the French, agreeable to the custom of his grandfather and father, and as was then paid to the Circar, so he will now act and pay accordingly to the Circar, and if he (the Rājah) does not agree to it, then the Nawab may do what he pleases. In all cases the Nawab will not assist the enemies of the English nor give them protection.

The English Company, on their part, will not assist the Nawab's enemies nor give them protection.

Dated Moon Ramadan the 16*th Hegira,* 1172, *which is the* 14*th of May* 1759.

I swear by God and his prophet, and upon the holy Alcoran, that I with pleasure agree to the requests specified in this paper, and shall not deviate from it even an hair's breadth.

SECTION V.—FROM EXPULSION OF FRENCH TO ESTABLISHMENT OF ENGLISH.

Mill, Book IV, Chap. VIII.

20. With the expulsion of the French, the Circars thus fell again within the government of the Soubadār. His authority however was rather nominal than real. The English held possession of their factories and forts, while the Rājahs and Poligars assumed a species of independence. Matters continued in this state till the year 1765. In the beginning of that year, Nizam Ali, who had dethroned and murdered his brother Salabut Jung, invaded the Carnatic, but checked by the

forces of the English and their ally the Nabob Mahomed Ally, retreated when in the neighbourhood of Tripetty. In April, Lord Clive, on his passage from England to Bengal, arrived at Madras, and his first negociations from Calcutta with the Court of Delhi were directed to obtain an imperial grant for the English of the Circars, and another for Mahomed Ally, of the Carnatic. These grants, however little respected by the sword, "would still give the appearance of legal right to territorial possession within the ancient limits of the Mogul empire," and could be used with good effect, along with more substantial arguments, against the Nizam. The firmaun of the Emperor (Shah Allum) for the Circars is dated 12th August 1765. After reciting the cession of those territories by Salabut Jung to the French, the absence of any recognition of that cession by the Mogul, and the consequent expulsion of the French by His Majesty's faithful Sepoy Sirdars, the English Company, it declares that in consideration of the fidelity and good wishes of the said Company " we have, from our throne, the basis of the world, given them the aforementioned Circars, by way of Enam or free gift, without the least participation of any person whatever in the same."

21. Furnished with this firmaun, General Calliaud was despatched from Madras to take possession of the Circars. His progress was unopposed, but news reaching the presidency that the Nizam was preparing to retaliate by an irruption into the Carnatic, orders were forthwith sent to Calliaud to hasten to Hyderabad with full power to negociate a peace. A treaty of fourteen Articles was ratified at Hyderabad on the 12th November 1766, and so timid were the instructions given to the Plenipotentiary, that not only is no mention anywhere made of the Mogul's firmaun of the preceding year, but the Company actually agreed to pay to the Nizam an annual tribute of nine lakhs of Rupees, " as a consideration for His Highness's free gift of the abovementioned five Circars for ever and ever."

22. Notwithstanding the strong assurances of mutual assistance and friendship with which this treaty abounds, the Nizam in the following year allied himself with Hyder Ali and began to make incursions with him into the Carnatic. Defeated before Trinomalee by Colonel Smith, and still more decisively by the the same Commander at Vaniembady, he was fain to open negociations. A treaty was concluded between the Soubadar, the Nabob and the English on the 23rd February 1768. In the first Article, Shah Allum's

firmaun of 1765 is expressly set forth, the subsidiary cession of the Circars by the Nizam by the treaty of 1766 reiterated, a reduced payment for those countries accepted, and a promise given "to write letters to Naraindoo,* who had lately raised disturbances in the Itchapore country and to all other Zamindars in the Circars, acquainting them that they are in future to regard the English Company as their sovereign, and to pay their rents and obedience to the said Company, or their deputies, without raising any troubles or disturbances."

23. At the conclusion of the treaty of 1759 between Colonel Forde and the Nizam, Anandrāz of Vizianagram set out for his own district; but he was not destined to reach it. At Rajahmundry he fell a victim to small pox; he never had any issue, and his wives who were in camp when he died performed Suttee on his pyre. In this juncture, the selection of an heir was unanimously entrusted by the family to Chandraya, the widow of Viziaram Rāz, the friend of M. Bussy. She adopted Venkatapati Rāz, a boy of twelve years of age, the second son of her husband's cousin Pūsapāti Rāmbhadra Rāz, and caused him to assume the name of Viziaram Rāz, by which he was afterwards always known. This boy had a half-brother, considerably older than himself, Sittarām Rāz. The adoption of an eldest son is prohibited by Hindú law; Sittarām Rāz nevertheless cherished considerable resentment against his brother, as the object, to his own exclusion, of the Ranee's choice. Owing to Viziaram's minority, all authority and state fell naturally at once into Sittarām's hands. This influence he never lost, and though nominally the Rājah, Viziaram Rāz, for the greater portion of his life, crouched under the dominion and even the oppression of his elder brother.

24. In April 1760, the young Rājah, led by the hand of his Dewan, Gondála Appájí was presented at Rajahmundry to his Suzerain, the Nizam; and his title was confirmed by that prince; he then returned to this district. The following is a list of the Zamindars, at that time tributary to Vizianagram. The peshcush payable to the Nizam was Rupees 2,90,059-4-0; but in the weak state of the Nizam's government in the Circars, during the eight years that elapsed between Colonel Forde's expedition and the formal cession of these districts to the English, this peshcush was often withheld,

* Nārāyana Dēo of Parla Kimedy.

and the conquests of Sittarām added enormously to the *prestige* and independence of the family:—

Zamindary.	Name of Zamindar.
Jeypore	Lālā Krishna Dēo.
Singavārpukōta	Mukki Kāsipati Rāz.
Mādgole	Linga Bhūpati.
Sālūr	Sanyāsi Rāz.
Kottapālem	Muttavāru.
Kurupām	Sivarām Rāz.
Ankipilli and Satyavaram	Rāmbhadra Pykerow.
Golgondah	Vīra Bhūpati.
Pálconda	Viziaram Rāz.
Andhra	Rāmanna Dora.
Rēgulavalasa	Pūsapātī Viziarām Rāz and Rāmchand Rāz.
Porām	Pykārayudu.
Tēda or Pānchipenta	Vīrapu Rāz.
Sangamvalasa	Nisshankudu.
Chemudu	Lakki Rāz.
Rājām	Vengal Rāo.
Narava	Medin Rāo and Vīra Narasimha Rāo.

25. Sittarām's first efforts were directed to supplant the ancient Dewan; this effected, he pro ceeded to bring to terms, Vengal Rāo, one of the old Bobbili family, a determined insurgent against the authority of the Pūsapātis. Vengal Rāo's object was the recovery of the entire Bobbili estate, but Sittarām Rāz, after one or two campaigns, quieted him with the grant of the Rājām and Kaviti tāluqs, for which he agreed to pay 20,000 Rupees annually. Vengal Rāo died in 1765, when Chinna Ranga Rāo, the surviving representative of the Bobbili race, was seized by Sittarām and confined in the fort at Vizianagram. Having now (A.D. 1761) at his disposal a considerable force, Sittarām Rāz took advantage of the absence of Nārāyana Dēo of Parla Kimedy on a pilgrimage to Jaggernaut, to invade that district. Nārāyana Dēo returned at the head of a body of five thousand Mahratta horse, under the command of a Sirdar named Battoji, whom he had subsidized: but in an engagement at Narsannapéta near Chicacole, Sittarām Rāz defeated them with great slaughter; Nārāyana Dēo was constrained to proceed on another pilgrimage this

time to a shrine in Hindostan; and the Pūsapātis added to their territories a great portion of the present Ganjam District.

The two brothers then marched southwards as far as Mogultūr in Rajahmundry; being opposed by the local Nabob, Baddi Abjama Khān, they defeated him and are said to have possessed themselves temporarily of the Rajahmundry Circar.

SECTION VI.—FROM ESTABLISHMENT OF ENGLISH (1767) TO CIRCUIT COMMITTEE'S REPORT (1784.)

26. Shortly after this, the English Company set about establishing their authority in the Circars, under the Sanad from the Nizam. Their head-quarters were at Masulipatam, which they had held since 1759, in virtue of Colonel Forde's treaty. From this place they sent up Nabob Hussein Ali Khān and a Brahmin named Kandregula Jogé Pantulu to negociate with the Pūsapāti brothers. The latter ultimately agreed to pay a peshcush of three lacs for their country and to resign all claim of conquest to the tāluqs of Nārāyana Dēo of Kimedy. The peshcush thus settled was punctually remitted during the years 1767-68, to Mr. Andrews, the Chief at Masulipatam, who in 1769 became the first Chief of Vizagapatam. Every English official at that time had a native of the country in his service in a confidential capacity, under the style of 'Dubash' or Interpreter; Mr. Andrews brought with him one Gōdé Jaggappa, who bceame the founder of the well known Gōdé family of Vizagapatam.

27. About this time, the hill Zamindars, feudatories of Vizianagram, confederated to throw off their yoke. The combination was a formidable one, but Sittarām Rāz was equal to the occasion. He persuaded the Chief and Council to regard it as a challenge to their newly-constituted authority, and with the aid of the Company's troops, he readily defeated the insurgents, one after another. At the close of the campaign, all the Zamindars in the district, but Andra and Pālconda, who had both kept aloof from the malcontents, were dispossessed, and their patrimony went to swell the rental of Vizianagram. The more considerable Chiefs were admitted to 'Towjees' or stipends; while men of less note, or who were objects of special resentment, were kept in fetters in the dungeons of the fort at Vizianagram.

28. In the year 1775, a strong faction of the leading Rācavārs, who had their own advantage in view, coerced Sittarām Rāz to retire

from the prominent part he had heretofore taken in his brother's affairs. He agreed to resign the office of Dewan and to retire to a private position, on Viziaram's covenanting to acknowledge his (Sittarām's) son, Narsimah Gajapati Rāz, as his successor. To this, Viziaram (who was then childless) readily acceded, it being a proviso that the title of the son of Sittarām should not be preferred to that of any male issue that might afterwards be borne to Viziaram himself.

29. Towards close of this same year (A.D. 1775) Lord Pigot arrived at Madras, and assumed the office of Governor. His instructions were, 1st, to restore the dominions of Tanjore to the king; and 2ndly, when Tanjore affairs were accommodated and finally adjusted, to form a Committee, consisting of five members of the Council,* who should make the circuit of the Northern Circars and submit a full report on those districts. The design of the Court of Directors is stated by Mill, Vol. IV, p. 141, as follows :—

"The disappointment in their expectations of pecuniary supply from the Northern Circars, as from their other dominions, and the sense which they entertained of the defects of the existing administration, had recommended to the Court of Directors the formation of the Committee of Circuit. This Committee were directed, by personal inspection and inquiry upon the spot, to ascertain with all possible exactness, the produce, the population, and manufactures of the country; the extent and sources of the revenue; the mode and expense of its collection; the state of the administration of justice; how far the financial and judicial regulations which had been introduced in Bengal were applicable in the Circars; what was the condition of the forts, and the circumstances of the Zamindars or Rājahs; what the military force of each; the expenses both of his army and household; and the means which he possessed of defraying them. The Directors declared it to be their intention to let the lands, after the expiration of the present leases, for a term of years, as in Bengal: not, however, to deprive the hereditary Zamindars of their income; but leave them an option, either to take the lands which had belonged to them, under an equitable valuation, or to retire upon a pension. They avowed, at the same time, the design of taking the military power into their own hands, and of prevent-

* The Council at that time consisted of *nineteen* Members, inclusive of the President or Governor. Vide Howell's State Trials; Trial of George Stratton and others for deposing Lord Pigot.

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ing the Zamindars from maintaining those bodies of troops, with which they were perpetually enabled to endanger the peace and security of the State."

30. Lord Pigot, it is well known, was deposed by Mr. Stratton and a majority of his council, in a struggle on a subordinate point in the arrangements regarding Tanjore. This occurred in August 1776, and the deposed Governor died a prisoner at the Mount, in May 1777, before the order restoring him to office was received. Within a few days after the deposition, Mr. Stratton sent the Circuit Committee for the Circars to the discharge of their duties. They had made some progress in their inquiries, when Sir Thomas Rumbold became Governor in February 1778. The measures adopted by him, in regard to the Circars' Committee, are thus described by Mill, Vol. IV, p. 142 :—

" In Council on the 24th of March, the Governor represented, that on account of the diminution in the number of members, it was now inconvenient, if not impossible, to spare a sufficient number from the Council to form the Committee; that the Committee was attended with very great expense; that all the ends which were proposed to be served by it might be still more effectually accomplished if the Zamindars were sent for, the desired information obtained from the Zamindars, and the Jummabundy, or schedule of rent, settled with them at the seat of Government, that by this expedient the Zamindars would be made to feel more distinctly their dependence upon the Government, both for punishment and protection; that intrigues, and the pursuit of private, at the expense of public interests, which might be expected in the Circars, would be prevented at Madras; and that an indefinite amount of time would be saved. For these reasons he moved, that the Committee of Circuit should be suspended, and that in future the annual rent of the districts should be settled at the Presidency, to which the Zamindars should, for that purpose, be ordered to repair. The Council acquiesced in his reasons, and without further deliberation the measure was decreed."

"As soon as this intelligence reached the Zamindars, they were thrown into the greatest consternation. It was expressly urged by the provincial Councils on the spot, that the Zamindars were in general poor, and hardly able to support their families with any appearance of dignity; that many of them were altogether unable to defray the expense of a distant journey, and of a residence for

any considerable time, at the seat of Government; that the greater part of them were in debt, and in arrears to the Company; that they must borrow money, to enable them to undertake the journey, and still further incapacitate themselves for fulfilling their engagements; that their absence would greatly augment the confusions of the country, obstructing both the collection of the revenue and the preparation of the investment; and that some of them labored under the weight of many years, and so many bodily infirmities as to render the journey wholly impracticable.*

"The President and Council persevered in their original design; and a considerable number of the Zamindars were brought to Madras. Of the circumstances which followed, it is necessary that a few should be pointed out. In every case the Governor alone negociated with the Zamindars, and regulated their payments; in no case did he lay the grounds of his treaty before the Council; in every case the Council, without inquiry acquiesced in his decrees. Of all the Zamindars in the Northern Circars, the most important was Viziaram Rāz, the Rājah of Vizianagram, whose territory had the extent of a considerable kingdom, and whose power had hitherto held the Company in awe. The character of the Rājah was voluptuousness and sloth; but along with this he was mild and equitable. Sittarām Rāz, his brother, was a man who possessed in a high degree the talents and vices of a Hindú. He was subtle, patient, full of application, intriguing, deceitful, stuck at no atrocity in the pursuit of his ends,—and was stained with the infamy of numerous crimes. Sittarām Rāz had so encroached upon the facility and weakness of his brother as to have transferred to himself the principal power in the province. The yoke, however, which he had placed upon the neck of the Rājah was galling, and sustained with great uneasiness. Zampana Jaggernaut Rāz a connexion of the family, united by marriage with the Rājah, who had superintended the details of Government as Dewan, or Financial Minister, and was universally

* Of thirty-one Zamindars, summoned to Madras, thirteen did not obey the summons, nor was their presence enforced. On those who came, no great hardship was inflicted, and the accounts of the alarm and distress which the order created are no doubt much exaggerated, as the arrangement withdrew, in some degree, the Zamindars from the influence of the provincial authorities, and deprived them of the valuable Nuzzurs, or presents which they admitted they were in the practice of receiving. The exactions at the Presidency were probable more moderate than those in the provinces. The settlements made with them were not unreasonable, nor injudicious. Minutes of Evidence in the case of Sir J. Rumbold, page 208, et seq :—*Wilson.*

respected as a man of understanding and virtue, had been recently deprived of his office through the machinations of Sittarām Rāz.* The points which required adjustment between Viziaram Rāz and the Company had suggested a use, or afforded a pretext, for calling him to the Presidency before Sir Thomas Rumbold arrived. Against this order he remonstrated, on the ground of his poverty, and of the detriment to his affairs which absence would induce. He offered to settle with the Council at Vizagapatam for any reasonable tribute or rent; and complained of his brother Sittarām Rāz, whom he described as engaged in machinations for his ruin. Sittarām had obeyed the very first summons to repair to Madras, and had negotiated successfully for the farm of one principal division of the lands. He carried another point of still greater importance; which was to receive from the presidency the appointment of Dewan to the Rājah. To this regulation the Rājah manifested the greatest aversion. The President addressed him in the following words:—"We are convinced that it is a measure which your own welfare and the interest of the Company rendered indispensably necessary. But should you continue obstinately to withstand the pressing instances that have repeatedly been made to you by the Board, conjunctively as well as separately, we shall be under the necessity of taking such resolutions as will in all probability be extremely painful to you, but which being once passed can never be recalled." To this Viziaram Rāz made the following answer:—"I shall consider myself henceforward as divested of all power and consequence whatever, seeing that the Board urge me to do that which is contrary to my fixed determination, and that the result of it is to be the losing of my country." The reason which was urged by the President for this arbitrary proceeding was, the necessity of having a man of abilities to preserve the order of the country, and ensure the revenues. The Court of Directors, however, say, in their general letter to the Presidency of Madras, dated the 10th of January 1781:—"Our surprise and concern were great, on observing the very injurious treatment which the ancient Rājah of Vizianagram received at the Presidency;

* The characters given of both these persons are unwarranted by the evidence or correspondence adduced. Sittarām's atrocity and Jaggernaut's virtue are both gratuitous. They were both men of ability, and equally so of intrigue, they were both competitors for the control of Viziaram, and the management of the Zamindary, and both equally unscrupulous in taking advantage of every favorable opportunity to provide for their own interests. If any preference might be claimed for either, it seems to have been due to Sittarām.—*Wilson.* Tradition, however, supports the text of Mill.

when deaf to his representations and entreaties, you, in the most arbitrary and unwarrantable manner, appointed his ambitious and intriguing brother Sittarām Rāz, Dewan of the Circar, and thereby put him in possession of the revenues of his elder brother, who had just informed you that he sought his ruin. For however necessary it might be to adopt measures for securing payment of the Company's tribute, no circumstance except actual and avowed resistance of the Company's authority, could warrant such treatment of the Rājah."*

"And in one of the resolutions which was moved in the House of Commons by Mr. Dundas, afterwards Lord Melville, on the 25th of April 1782, it was declared:—"That the Governor and majority of the Council of Fort St. George did by menaces and harsh treatment, compel Viziaram Rāz, the Rājah of Vizianagram, to employ Sittarām Rāz as the Dewan or Manager of his Zamíndary, in the room of Jaggernaut, a man of probity and good character: that the compulsive menaces made use of towards the Rājah, and the gross ill-treatment which he received at the Presidency, were humiliating, unjust and cruel in themselves, and highly derogatory to the interests of the East India Company, and to the honor of the British nation."

"Nor was this the only particular in which the Presidency and Council contributed to promote the interest and gratify the ambition of Sittarām Rāz. They not only prevailed upon the Rājah to be reconciled to his brother; they confirmed his adoption of that brother's son, and, "agree," say the Secret Committee of the House of Commons, "that all under-leases should for the future be made in the adopted Rājah's name; that his name should be used in all acts of Government; and that Sittarām Rāz his father, who was in reality to enjoy the power, should be accepted of by the Board as a security for this young man."†

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* Second Report, Committee of Secrecy, 1781; Appendix No. 153.

† Second Report, Committee of Secrecy, 1781; page 16—M. As Viziaram was childless, his adoption of his nephew was in strict conformity to Hindú law; the Council of Madras could not choose but concur in it. That the reconciliation between the brothers, however enforced, was permanent, and productive of good effects, was satisfactorily shown by its results. It was effected in July 1778. The Chief of Vizagapatam, Mr. Casamajor, from June 1780 to March 1782 deposes, that during that period the brothers lived in perfect harmony, Sittārām being Dewan; that the revenues had improved and were regularly paid; and that they could not have been collected at all if the brothers had been at variance. Whatever therefore, the inducements may have been, this transaction did not deserve the censure cast upon it.—*Wilson.*

"In the opinion of the Directors, even this was not all. They accused the Presidency of underselling the lands by a corrupt connivance with Sittarām Rāz. "The report," they said, "of the Committee of Circuit, and the positive evidence of Sittarām Rāz, warrant us in asserting that more than double the amount of the tribute for which you agreed, might and ought to have been obtained for the Company.* We are in possession," they add, "of one fact, which, so far as it extends, seems to convey an idea, that the Zamindars have been abused, and their money misapplied at the Presidency."†

"The Directors alluded to the following fact; that Mr. Redhead, private Secretary to Sir Thomas Rumbold, the Governor, had actually received from Sittarām Rāz a bond for one lac of Rupees, on condition of his services in procuring for the donor the Dewanship of the Zamindary, a reconciliation with his brother, a confirmation of his son's adoption, the Zamindary of Ankapilli, and the Fort of Vizianagram; advantages, the whole of which, Sittarām Rāz obtained; corruption, of which though made known to the President and Council by the proceedings of a Court of Justice, they afforded to the Court of Directors no information.‡

"Another fact was; that two lacs and one thousand Rupees had been transmitted to Sittarām Rāz, while at Madras; of which money, though he was greatly in arrear, no part was paid to the Company."

31. For these and other offences, the Court of Directors in a Despatch dated 10th January 1781, dismissed Sir Thomas Rumbold and two other Members of Council from their service, degrading several others.¶ Sir Thomas Rumbold, however, had already resigned his office and returned to England. He was succeeded by Mr. Whitehill, the Senior Councillor. In his farewell Minute, Sir T. Rumbold had assured the Court of Directors that "he could speak "with confidence that there was no likelihood, at that time, of any "troubles on that side of India." The events of the year 1780, the year known in Native Chronology, as "Bahádur Avántaram," (Hyder Ali's terrible invasion of the Carnatic) showed the futility of this

* See letter of 10th of January 1781, quoted above.

† The Vizianagram Peshcush was fixed at Rupees 4,95,000, or nearly two lacs in excess of the payment made to the Nizam. See para 24, *suprà*.

‡ Third Report, Committee of Secrecy, 1781, pages 13, 14. Twelfth Resolution of Mr. Dundas, moved in the House of Commons, 25th April 1782.

¶ Sir T. R. began life as a waiter at Whites—*see* Timbs's "Club Life in London."

prophecy. On intelligence reaching Calcutta of the defeat of Colonel Baillie's detachment and the retreat of Sir Hector Munro to St. Thomas' Mount, Warren Hastings immediatly directed Sir Eyre Coote to sail for Madras, to assume the conduct of the war and to remove the incompetent Whitehill from office.

32. Sir Eyre Coote arrived on the 5th November. Several battalions of Bengal Sepoys followed him by land; but in view of the imminent danger with which the Presidency was threatened, it was resolved to embark the sepoy regiments of the Coast Army then serving in the Northern Circars, on transports for Madras :—

Mill, IV, page 200.

" The troops in the Circars, with the exception of garrisons for the three principal places, were all recalled; but the Sepoys in the Guntoor Circar refused to proceed by sea and were obliged to be left at Ongole, while a mutiny was the effect of an attempt to embark those at Masulipatam and Vizagapatam. At the first of these places, order was restored by the address of the Commanding Officer. At Vizagapatam, however, they killed several of their Officers, plundered the place; and went off, accompanied by five companies of the first Circar battalion. Apprehensions were entertained that the Sepoys in their neighbouring Circar would follow their example; and that the Zamindars would deem the opportunity favorable to draw their necks out of the yoke. Sittarām Rāz, who had been vested with so great a power by the favor of Governor Rumbold, stood aloof in a manner which had the appearance of design. But Viziaram Rāz, his brother, who had just grounds of complaint, zealously exerted himself to suppress and intercept the mutineers, who at last laid down their arms, with part of their plunder, and dispersed."

33. Whatever part Sittarām Rāz may have taken in fomenting the prejudices and alarm of the Native troops on this occasion, one of the most intelligent Members of the Circuit Committee, Mr. William Oram, is inclined to attribute an equal share of blame to the machinations of Gajapati Dēo, Zamindar of Parla Kimedy, who was then under surveillance at Vizagapatam. A few years previously, on some disapproval of his proceedings, this Chieftain had been directed to appear before the Local Council; and an Ensign with a party of Sepoys was sent to escort him. The entire party was foully murdered, and Gajapati Dēo fled with his family and treasure

to the hills. The country was placed under his brother, and so continued " until the mutiny of Sepoys at Vizagapatam in 1780, where Gajapati, having obtained forgiveness, had sometime resided. The ringleaders of the mutineers having the gentlemen of the station in their power, and afterwards liberating them without injury, Gajapati laid claim to the merit of saving their lives, though many strongly suspect that he was himself no inconsiderable mover of that unfortunate affair. In reward however of this dubious service, Kimedy was restored to him, and his brother being re-called, had pension of 600 Rupees monthly."

34. Meanwhile the Committee of Circuit, which had been reconstituted on Governor Rumbold's leaving India continued their enquiries; and on the 11th October 1784, Messrs. M. Williams, Edward Saunders, Edward Frowd and William Oram present their Report on the Kasimkota Division of the Chicacole Circar, to Lord Macartney, K. B., President and Governor in Council, Fort St. George. Lord Macartney landed at Madras on the 22nd June 1781, and was just in time to save the Northern Circars from being ceded back again to the Nizam, in exchange for the aid of a body of his horse, to be placed by that prince at the disposal of the Governor General and Council of Bengal. " Though a treaty to this effect had been fully arranged, yet as the orders for carrying it into execution had not been despatched when Lord Macartney arrived, Mr. Hastings paid him the compliment of submitting it for his opinion. The Governor General represented, as of vast importance, the aid which the Company was thus to receive; and ascribed but little value to the territory they were about to surrender, both as it yielded a trifling revenue, and being a narrow strip along the coast, was, by its extent of frontier, difficult to depend. The opinions of the Governor General found themselves widely at variance with those of the Governor of Fort St. George. Lord Macartney stated the net revenue for that year of the four Northern Circars, not including Guntoor, at 612,000 Pagodas; he affirmed that to the English the defence of territory was easy, not in proportion to its remoteness from the sea, but the contrary, as a communication with their ships enabled the troops to move in every direction; that as manufacturing districts, the Circars were of great importance to the Company's investments; that they would be important in a still higher point of view, as forming a line of communication between

Mill, IV., page 289.

Bengal and the Carnatic, and giving to the English the whole of the eastern coast, when they should be augmented by Guntoor and Cuttack; and that the friendship of Nizam Ali was of no value, both as no dependence could be placed on his faith, and as the expense of his undisciplined and ungovernable horse would far outgo the utility of their service. On all these accounts, Lord Macartney declared, that, without the special command of his employers, he could not reconcile it to his sense of duty to consent to the treaty that was proposed. Mr. Hastings gave way."

SECTION VII.—REPORT OF THE CIRCUIT COMMITTEE. (A.D. 1784).

35. The Committee commence their Report with a warm tribute to the "hearty co-operation and assistance of Viziaram Rāz, who besides ordering the village accounts, and every other source of information to be open to our inspection, has without hesitation laid his original Muchilkas before us, of which the Zamindars are in general extremely tenacious."

The Kasimkota division of the Chicacole Circar consisted at this time of the following districts:—

I. The Havelly Lands.—These lay nearest the coast; they consisted of the old demesne or household lands of the sovereign, and tracts near to towns resumed by the Mahomedans and appropriated for the peculiar support of their numerous garrisons and establishments.

II. The Vizagapatam Farms.

III. The Vizianagram Zamindary, including the tributary estates of Andhra, Golgondah, Nandápuram (Jeypore) and Pálconda.

IV. The Zamindary of Parla Kimedy, } Both now incorporated with the Ganjam District.
V. The Tekkali Zamindary, }

36. A general abstract of revenue collections, with the amount of lands alienated to Brahmins, peons, village servants and others; the number of villages in each district, the number of inhabitants, and the number of looms, will be found in the appended Tabular Statement:—

Table

General Abstract of Revenue Collections in the Havelly and Zamindary Lands of the Kasimkota Division of the Chicacole Circar.

NAMES.	Average of five years' usual Collections.			Average of five years' old Customs.			Average of five years' new Customs.			Average of five years' Agraharam Nazer.			Average of five years' Maniams Nazer.			Total Average of present Collections.			Estimated amount of Lands alienated as — Agraharam.			Maniam.			Peons.			Number of Villages.	Number of Inhabitants.	Number of Looms.
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P	RS.	A.	P.	RS.	A.	P.	Garce			Garce			Garce					
Havelly ..	326,581	4	9¾	42,714	1	16½	8,790	9	6	11,546	4	4	3,201	2	¼	391,836	6	6½	1,548	0	0	8,029	27	0	....	..	..	432	55,589	1,133
Vizagapatam Farms ..	18,027	0	8	....	..	....	......	..	..	......	..	..	......	..	..	18,027	0	8	....	..	..	128	22	0	....	..	..	9	35,228	434
Vizianagram Zamindary	1,953,853	3	¾	49,361	13	3¼	75,379	5	6¾	83,633	3	6¾	74,426	11	7	2,236,654	5	1	16,713	16	0	20,370	23	1	899	..	..	2,204	752,387	7,400
Andhra Tributary ..	4,695	9	7½	....	..	....	......	..	..	88	..	..	......	..	..	4,783	9	7½	5	0	0	....	..	..	1,147	..	..	12	619	....
Golgondah ditto ..	41,636	3	8¼	....	..	....	......	..	..	......	..	..	......	..	..	41,636	3	8¼	....	..	..	....	..	..	....	..	..	49	7,285	
Nandaporam ditto ..	59,824	14	11	15,479	11	6	......	..	..	584	4	0	......	..	..	75,888	14	5	694	0	0	71	15	0	....	..	..	1,061	52,742	238
Palconda ditto ..	96,022	9	3	9,240	..	....	988	8	0	2,361	4	1	2,417	3	4	111,029	8	8	1,254	0	0	977	14	0	3,417	..	..	198	49,728	329
Kimmedy Zamindary ..	156,494	4	9	19,887	6	10	......	..	..	10,669	12	4	......	..	..	187,051	7	11	3,444	0	0	....	..	..	....	..	..	498	109,924	496
Tekkali ditto ..	61,887	12	0	2,330	12	0	......	..	..	2,729	4	6½	1,715	8	2½	68,663	4	9	1,399	0	0	1,811	15	0	3,398	..	..	192	19,785	140
Total Rupees	2,718,022	14	9	139,013	13	6¼	85,158	7	3¼	111,612	0	10	81,763	9	1¾	3,136,570	13	4	25,057	16	0	31,389	26	1	8,861	0	0	4,665	1,083,267	10170

@ 16 Rupees Garce, 400,912 Rupees. @ 16 Rupees Garce, 502,224 Rupees. @ 16 Rupees Garce, 141,776 Rupees.

37. THE HAVELLY ESTATE had been rented to Sittarām Rāz for ten years, in the year preceding Sir Thomas Rumbold's* arrival as Governor. It produced chiefly paddy, the small grain not being in the proportion of more than one-third. Its manufactures, the Committee state, were formerly very considerable; consisting of fine and coarse muslins, and long cloth of 12 and 14 punjams. The fine cloth and muslins were sent to Hyderabad and money returned, but owing to the more skilful weavers deserting the Havelly for the Zamindaries, the trade was now totally lost, so that its present manufactures are of the coarser sort only.

The population (55,000) was decidedly scanty for the extent of country, and at least one-quarter of the land was entirely neglected, evils which the Committee attribute to the exactions and injustice of the renter in resuming the Inams and instituting oppressive collections, and to the influence and artifice of the Vizianagram Cutcherry in compelling and decoying away all the ablest artificers and numbers of other inhabitants.

The inhabitants still spoke with fervour of the happy administration of Anwár-uddin Khán (father of Mahomed Ally or Wallajah and afterwards Nabob of the Carnatic) the Foujdar of the Chicacole Circar under the Nizam. The revenue in his days amounted to four lacs, but it was now no more than about three and three-quarter lacs. It was derived from the Government share of the crops; transit duties and duties on bazaars, taxes on tradesmen and artificers, and the Sea Customs. The principal seaports were Calingapatam and Māfus Bandar, where the Chicacole river disembogues. Export duty was levied on grain, ghee and oil for Madras; on salt (manufactured at the Nowpada pans), fine cloth, muslin and wax for Bengal and Bimlipatam; and on the imports of raw silk, taffetas, copper, iron, spices, beetle-nut and elephants. These collections, the Committee complain, are now fallen extremely low, from the scarcity of manufactures and poverty of the people.

The value of the crop was estimated just before harvest, and the Government share was received in specie; one-third of the paddy crop being allowed to the fixed inhabitants; two-fifths to strangers; and one-half to Telingas and those who cultivate dry grains. Previous however to dividing the shares, one Rupee per garce upon the whole was collected by the renter, whose duty it was to keep in repair the tanks and channels; a duty which he habitually evaded.

A liberal system of 'Cowle' for bringing waste lands into cultivation was also a part of the ancient economy; but for some years past the heavy terms exacted from the under-renters by Sittarām Rāz had resulted in depriving the ryots of their proper proportions.

The screw had been applied, in like manner, to tradesmen, and manufacturers. The tax upon these classes had within two years past been raised from eight Annas and two Rupees to three Rupees and seven Rupees per man; and the cloth which used to pay from three to seven and half Rupees per cent. was raised to nine and seventeen Rupees.

In respect to Inam lands, it appears that Sittarām Rāz had resumed not only the grants of the former Mahomedan Foujdars to their co-religionists, but had also deprived the principal Brahmins of their holdings. It being necessary to retain the services of village artisans, watchmen, &c., the village Inamdars had not generally been disturbed; they were required however to pay a Nazar of five Rupees per garce. The Committee do not recommend a wholesale reversion of Sittarām's proceedings in this matter. In regard, particularly, to the Mahomedan Inamdars, they congratulate the Government on being rid of large numbers of "so licentious, factious and indolent a race" without the odium of initiating the resumptions.

The people of the Havelly, they state in conclusion, have no property in the soil, "neither is here any security for their effects and persons, as we have known in many cases." The Nāyuḍus or headmen of villages, had long being accustomed to settle trifling causes, but in cases of more importance the renter's decision was the only resource of the injured, and that decision was universally given in favor of the litigant with the weightier purse.

In short, the system of renting, however restrained and regulated, appeared to the Committee utterly incompatible with the advancement of the country. The defects of the system were commonly ascribed to the shortness of the lease; but here there had been a lease for ten years, with consequences unusually destructive.

38. THE VIZAGAPATAM FARM comes next under review. It comprised thirty-three petty villages in the vicinity of the chief town. The number of looms was four hundred and thirty-four; of the inhabitants 35,000. The Farms produced about 18,000 Rupees and were rented for Rupees 11,300, including the salt, which figures at

something under two hundred Rupees per annum. The Brinjarries, it appears, were seldom allowed to reach the Company's pans; the Zamindars intercepted them and obliged them to purchase the article at their own stores.

39. Having gone through the Havelly Estate and the Vizagapatam Farms, the Committee proceed to that of the Circar at large. The details of the REVENUE SYSTEM OF THE ZAMINDARS are described in paras. 23, 24 and 25 of Sir Thomas Munro's Minute on the Northern Circars, dated 7th January 1823, East India House Selections, Vol. III, paras. 23 to 26.

"The revenue system in the Circars, as described by the Committee, has a general resemblance to that of many other provinces of India. The people had no property in land; they were poor in their appearance and oppressed.* Under the old Hindú Government they paid half of the produce in kind, but after the Mahomedan conquest, the Zamindars employed in the management of the country imposed a shist or fixed assessment on the land, to which extra-assessments were afterwards added, by which the share of the ryots was reduced, nominally to one-third, but actually to one-fifth of the gross produce in rice lands, which formed the chief cultivation of the country: in dry grain cultivation, the shares of the ryots and the Government were equal. These were the shares which prevailed in the Chicacole Circar. In the more southern Circars of Rajahmundry and Ellore, the ryot's share was higher. It was in rice-land forty, fifty and sixty per cent., but he did not actually receive more than one-fourth or one-fifth; in dry grain it was one-half. More favorable rates were allowed to certain privileged castes and to strangers than to the fixed ryots. The rents were paid in money. The shist was a fixed sum. The extra-assessments were usually regulated by the price of the grain, or by both the price and the estimated quantity. The Committee describe the revenue system, then followed in the Circars, as differing very little from that which had existed under the Mahomedan Government. The principal alteration consisted in the practice, in many places, of regulating both the shist and extra assessments by an estimate and valuation

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* Report of Committee of Circuit, 11th October 1784; Messrs. Saunders and Frowd, 11th September 1784; Mr. William Orme, 1784; and Committee of Circuit, 15th February 1787.

of the crop; but as the share allowed to the ryots was still the same, the charge was, perhaps, on the whole, rather unfavorable to him."

"The Committee recommended the abolition of the shist and extra assessments, the revival of an annual estimate and valuation of the crops; that the ryots should have one-third of the produce in the best rice-lands, two-fifths in ordinary, and half in poor and dry land; that they should pay in money, except when unable from poverty or other cause. They thought that a fixed rent could not be established, either by giving the ryots long leases or a property in the soil, while they "retain their present unresisting habits," and that it could only be done where "a judicial establishment shall "have long taken place, and accustomed the native to know the "extent of his rights."* Their opinions are nearly the same as were expressed thirty-two years afterwards by the Coimbatore Commission."

"The Committee state, that fixed money rents, under the name of shist, had been introduced about sixty years before by the Rājah of Vizianagram: Mr. Orme states, that they were introduced after the Mahomedan conquest, which would make them above a century older. It seems to be very uncertain by whom they were brought in, and to be as likely to have been done by Hindús as Mahomedans, for the Mahomedans usually left all their revenue arrangements to Hindús. The Committee appear to have adopted the opinion so common among Europeans, that under the Hindú princes the revenue was always a share of the crops, paid in kind. This belief seems to have arisen from Europeans having acquired their first knowledge of native customs on the coast, where the produce being chiefly rice, and the cultivation depending on the supply of water from artificial sources (often very uncertain,) rendered it almost impossible to have established a fixed money-rent, so high as to have answered the demands of the State. We are certain that the Hindús had no one uniform revenue system, for we find in the interior of India, under Hindú governments, a variety of systems, and founded more frequently on a fixed money-rent than on a share of the crop paid in kind. Collecting the revenue in kind is a clumsy, but very simple mode of realizing it. No commutation is required: whether the crop be poor or abundant, a share of it can

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* Report of Committee of Circuit, 11th October 1784, paragraph 74.

easily be taken, and Government can always draw from the ryot as much as he can possibly pay. The case is very different under money-rents. If the assessment is to be a fixed one, it must be so moderate as to meet the contingencies of the seasons in ordinary times, and a more liberal share must therefore be allowed to the ryot than when he pays in kind; and the consequence is, that where the ryots pay a fixed money-rent they are usually more substantial than when they pay by a share of the crop. My conversations with the different Zamindars were directed to ascertain the way in which they severally realized their revenues. I found that they followed various systems: that some received their rents in kind, because they were traders; that some received then in kind, because their ryots were poor; that some received their rents in money, fluctuating in amount with the price and produce; that some had fixed money-rents either for a term of years or without limitation; and that some made their settlements with the ryots, and others with the heads of villages or with renters. When I see in a tract of country not exceeding four hundred miles in length, all these diversities of system among Hindú Chiefs pursuing that which he thought best, I cannot for a moment doubt that at least as great a variety must have prevailed in so extensive a country as India under its numerous native princes.

"The different classes of village and district officers, from the Zamindar down to the village watchman, appear, from the reports of the Committee, to have been the same nearly as the neighbouring countries. The Zamindar was appointed by the Nabob of the provinces and confirmed by the Soubadar. The Nāyuḍu, or head of the village, settled petty disputes when the parties were willing, and he collected the rents from the ryots with the Curnum: but the Committee remark, that the Curnum's accounts, which were meant to be a check both on the exactions of the Zamindar and the frauds of the villages, were rendered of no use by his dependant state on the Zamindar."

The produce, the Committee observe, is much the same in all parts of the Circar, allowing for difference of soil :—" Paddy is principally grown in Vizianagram and Pálconda; small grains being in the proportion* of about one-third, with sugar-cane, oil seed, tobacco, cotton, physic seeds and a small quantity of saltpetre, The hill countries of Jeypore and Golgondah, besides paddy and

small grains, which bear very low prices from the want of export and consumption, produce honey, wheat, wax, dammer, lac, iron and dyes, all of which are brought down for sale by the Brinjarries.

The number of inhabitants is taken at about eleven lacs. The Committee everywhere observed the evident appearance of extreme indigence, strongly indicating the long continuance of a series of hardships and exactions. There had been some years of drought with a great exportation of grain; but much was attributable to new and oppressive assessment, devised by Sittarām Rāz, as Dewan to his brother. The weaving trade, in particular, was nearly exterminated by a duty laid on cotton.

40. The amount of revenue in the whole Circar was thirty-one lacs, whereof about two lacs are denounced as oppressive exactions. The SUNKAM duties, or dues taken at Custom Houses, fares and markets all over the Circar called for immediate redress, "the Brinjary merchants being liable to so many and numerous impositions, that neither the favorable sale of inland commodities, nor the high profits arising on their return with salt can induce them to resort hither as formerly." The Rājah of Jeypore, in particular, who was entirely beyond control, owing to the "long and deep chain of mountains that lies between the flat country of the Circars and his capital," levied forty Rupees on every hundred bullock-load. This, with the duties taken at the Custom Houses in every principal village in the plains, was a deadly incubus on trade.

Courts of Justice did not exist in the Zamindaries any more than in the Havelly tāluqs. Heads of villages decided petty disputes, while those of greater importance were brought before the Zamindars, whose venality is described as notorious.

41. A part of the Committee's duty was to report on the forts and the military resources of the Zamindars. They state that there are numerous fortified places, but few of any importance. The generality were built when the country was parcelled out into small feudal Rājahships, and intended rather as a retreat from marauders than as posts for defence. The forts at Vizianagram and Mādgole were the principal exceptions, the former a square of about two hundred and fifty paces on each face, built of stone and brick, but in great disrepair, with a ditch; and the latter, a small oblong with five bastions and a gateway, but no ditch. The Vizianagram fort possessed twenty pieces of cannon from 18 to 6 pounders, and the troops,

with the Rājah's equipage, amounted to three thousand men of all descriptions. At Mādgole there was a battalion of one thousand one hundred men dressed and armed after the European manner.

42. As to the numerical state of the Vizianagram troops, including those of feudatory Zamindars, the following statement, given by the Committee, gives a total of upwards of twelve thousand men, maintained at a cost of upwards of six lacs of Rupees.

IN THE ZAMINDARY OF VIZIANAGRAM.

MEN.		RS.	A.	P.
1,620	or 15 Companies of Sepoys armed and dressed after the European manner, at a monthly charge of Rupees 11,259-7-0, is yearly......	1,35,113	4	0
2,586	Sibbandy and Pike Peons for the forts and hilly countries, at 11,062-6-0 Rupees monthly, is...	1,32,748	8	0
2,740	Ráçavárs, &c., castes, not immediately employed, but allowed a small salary, and are in fact hereditary pensioners...	1,12,120	8	0
	Allowance to the Sirdars or Commanders, mostly relations of the Zamindar	1,10,308	8	0
767	Armed Peons who are the Zamindar's body guard, at 3,908-7-0 per month, is... ...	46,901	4	0
50	Horsemen, also of his equipage, at 906 Rupees per month, is...	10,872	0	0
7,763		5,48,064	0	0

ZAMINDARY OF PALCONDA.

MEN.		RS.	A.	P.
600	Armed Peons who are the Zamindar's guard and a garrison to his fort of Viragottam...	13,824	0	0
344	Tirast Peons who have lands in Jaghire amounting to...	21,065	0	0
662	Doratanums, or military men of the Zamindar's family who have also lands in Jaghire.	10,327	0	0
1,606		45,216	0	0
9,369				

MEN.		RS.	A.	P.
2,369		45,216	0	0
	ZAMINDARY OF NANDAPORAM (JEYPORE.)			
600	Armed peons who are his guard and are detached on revenue business	9,000	0	0
	Hei s likewise able to raise his feudatories about eighteen or twenty thousand men, but they are a mere rabble and though of some consequence in their fastnesses and hills are no wise respectable in the field.			
	ZAMINDARY OF GOLGONDAA.			
2,000	Pike Peons for the Zamindar and defence against robbers; every inhabitant also is a soldier when occasion requires	11,218	0	0
		6,13,498	0	0
	ZAMINDARY OF ANDHRA.			
150	Armed Peons only as an equipage.			
12,119	All the above Zamindaries being tributary to Vizianagram.			

43. This force, at the disposal of a single Zamindar, appeared to the Committee unnecessarily and dangerously large. Considering the former services of the family and " that the Zamindars of that house have long been considered the first Hindús in the Circars," they proposed to allow Viziaram Rāz to hold his fort with the personal equipage of seven hundred and sixty seven Peons and fifty horse, and to keep up two thousand Sibbandy for the occupation of the hill passes—the European officers and their Sepoys had hardly ever been known to survive the dreadful effects of the inclement atmosphere of the mountains; but to call upon him to disband the rest. By this arrangement, a saving would be effected in his expenses of 4,06,601 Rupees, which " we are clearly of opinion should be added to the Company's Jamabandi."

44. The Zamindaries of Pálconda, Golgondah and Andhra, they considered should still be left as feudatories of Viziaram Rāz, but looking to the extent and importance of Jeypore, they advised the issue to Rāmchandra Dēo of a separate kaul from the Company, for 35,000 Rupees. The Committee, it may be remarked, did not visit that Zamindary; " the distance of Jeypore and the expense of so long a journey has prevented our conversing with Rāmchandra Dēo. We are unable, therefore, to communicate his sentiments to your

Lordship." They also recommend the release of certain imprisoned Zamindars—Bobbili, Sālúr, Sringuvarpukotah and their families—shut up by the Pūsapāti family in their fort at Vizianagram, and that they be permitted to live at or near Vizagapatam, on suitable allowances to be disbursed by Viziaram Rāz.

45. The Committee sounded Viziaram Rāz to learn how he would incline to any proposal to resign his Zamindary and become a stipendiary of the Company; but found him altogether averse to it. He showed no reluctance to disband his military forces, excepting the Ráçavárs, declaring he would be disgraced by abandoning the members of his own clan. He said he owed sixteen lacs of Rupees, on which he paid two lacs per annum, interest; and averred that after paying his Jamabandi and all other charges, it was with great difficulty he covered his private charges without borrowing. Finally he complained of his brother Sittarām and solicited the aid of the Company's authority to remove him from the position which Governor Rumbold had unjustly assigned to him.

46. The RECOMMENDATIONS OF THE COMMITTEE were made in separate reports; Mr. Oram for himself, and Mr. Williams for himself and his other colleagues with a few unimportant exceptions.

Mr. ORAM emphatically premises that he views with extreme dissatisfaction the resolution of the Honorable Court of Directors to generally recognize the pretensions of the Zamindars :—"I am of opinion, that, so long as Zamindars are permitted to retain any revenue or active authority, the rights of individuals will be unstable, the Company's interest always precarious, and the integrity of Europeans continually in temptation." He however would strive to sketch out a scheme of reform, such as would secure the property of the under-tenant, and establish as far as possible the Company's Jamabandi and authority beyond the evasion and interested intrigue of Zamindar policy.

First of all, the revenue jurisdiction of the Chief and Council was to cease: their functions were to be political and judicial. They were to form a superior Court of Justice, subordinate Judges being selected by the principal inhabitants, for circles of country yielding two lacs of revenue. The Shasters were to be followed, rather than the Koran, and no Mahomedans were to be entrusted with judicial office, "because their contempt of the natives, added to the luxurious indolence of their character, unfits them for Judges, and exposes them

to much temptation on the score of venality." The general practice of the country, in suffering commutation of punishment by fines, should be discontinued, except where a Brahmin's life was forfeited.

The direct relations between Zamindar and ryot were not to be disturbed, but over every six lacs of revenue there was to be a European Superintendent, assisted by a Native Kanongo or Head Accountant, who was to stand between the Zamindar's exactions and the people. The Zamindar's Jamabandi to the Company was to be established at two-fifths of the gross value of the country, and the ryot's share of the crops was to be fixed at one-third in the best lands, two-thirds in others of less value, and half of the small grain; and as the ryot could not, in the present state of the country, discharge without difficulty his assessment at once in money, it was proposed to take the first payment, after cutting the small grain in September, in money; one-half of the paddy, in kind, in December and in February, when a sufficient time will have elapsed for disposal of the remainder, the other half in specie. On no account was a renter to intervene between the Zamindar and the ryot.

In the HAVELLY, there was to be another Superintendent. All these Superintendents were to be independent of the Chief and Council, except when sued for oppression or malversation. They were to be paid by commission.

The profits of the renters, who at present intervened between the Zamindar and the ryot, were estimated at one-sixth the collections. As the renting system was to be abolished, their profits should be applied to enhance the salaries of the Chief and Council, who certainly appear to have been very ill remunerated (the Chief getting 400 Rupees and the two Councillors, 70 Rupees each) and to meet the expenses of the new establishments of Superintendents and Judges in the following proportion :—

IN ZAMINDARY LANDS.	IN THE HAVELLY.
To the Chief, 2 per cent. on the gross revenue of their jurisdiction in the whole Circar.	The Chief, 1 per cent.
To the Council, 2 per cent.	The Council, 1 do.
To the Kanongo, 1½ do.	The Kanongo, 1½ do.
To Superintendents, 3½ per cent. divided amongst them.	The Manager, 5½ do.
To the Andils, 1 do. do.	The Andils, 1 do.

47. Mr. WILLIAMS and the remaining Members of the Committee are averse to the proposal to take away the revenue jurisdiction of the Chief and Council. They wish to see them supreme in all departments, revenue, political and judicial, subject to appeals to the Governor in Council. They agree to the appointment of Superintendents of revenue, but advise that these officers shall directly *manage* the Zamindaries, the Zamindars to sit still and receive the amounts collected for them, "holding their estates at the will of the Company only."

In regard to the Courts of Justice, they desire to see Choultry Courts after the model of the Madras Choultry Court, at the three stations of Chicacole, Vizianagram and Ankapilli. The Bench in each case is to consist of six natives of the Brahmani caste; the Shasters are to be followed in all cases of caste and usage, and all other suits are to be referred by the Judges to arbitration. In criminal cases, the powers of this Court are to stop short of the penalty of death, and in all cases the Chief and Council are to control the proceedings.

SECTION VIII.—FROM 1784 TO DEATH OF VIZIARAM RĀZ, A.D. 1794.

48. Nothing was done upon the Circuit Committee's Report. In accordance with Viziaram's request, Sittarām was indeed removed. He retired, it is stated, to Simháchalam, a village about ten miles from Vizagapatam, where there is a temple on the neighbouring hill, sacred to the Narasimha Avatár of Vishnu, and where he constructed the beautiful gardens at the foot of the ascent. The Zamindary was managed by men selected by Viziaram from the Dátla and Dantalúri (Rájput) families. In the year 1790 however, Sittarām again made good his footing. His brother dispensed with him in November 1791, but took him back once more in February 1792, when the Government ordered his removal; and in August 1793 he was summoned to reside at Madras, whither he proceeded accordingly.

49. By this time the Zamindary, from the incompetence of Viziaram's management, had fallen greatly into arrears of peshcush.*

* On the 25th March A.D. 1788, or four years after the Circuit Committee's Report, Major General Sir Archibald Campbell, K.B., President and Governor in Council, grants a kaul to Viziaram Rāz at an enhanced Jumma of nine lacs of Rupees, the districts of Ankapilli, Satyavaram and Wurutla being added to the Zamindary, and the Military ordered to be reduced.

The balances due to Government amounted to no less than six and a quarter lacs of Rupees, and the Chief and Council reported that the security of the revenue and the general welfare of the country were not likely to be attained by any measure short of sequestration of the estate. The oppressions of Sittarām had raised the subordinate Poligars in a revolt; and very serious disturbances were apprehended "without a decided and immediate check and an entire change of system." The Governor in Council once more therefore directed an immediate demand of all arrears both new and old; in default of which the estate was to be attached, and the Zamindar removed, on a stipend, to some place out of his tāluqs. A detachment of Europeans, Artillery and Sepoys was sent up to Vizagapatam, under Lieutenant-Colonel Prendergast, to enforce these measures, if necessary. Viziaram Rāz, in this extremity, offered to pay five and a half lacs in three equal instalments (the entire arrear being now eight and a half lacs) within a reasonable time, if continued in possession. The Chief and Council considered this a feasible arrangement. It was, however, rejected by Government at the recommendation of the Board of Revenue, and on the 2nd August 1793 the sequestration was accomplished by Lieutenant-Colonel Prendergast taking possession of the fort at Vizianagram. At the same time Sittarām Rāz proceeded to Madras, with a pension from Government of 5,000 Rupees per mensem.

29th May 1793.

50. The accounts delivered in by the Rājah, appeared to be 'purposely involved in intricacy and confusion,' and in order to obtain a full knowledge of the condition and resources of the country, it was determined to divide the estate into three Collectorates; Messrs. Gregory and Snow, the two Members of the Local Council, taking the northern and southern portions under their charge respectively, and the Chief (Mr. Chamier) supervising the centre tāluqs.

51. In spite of these decisive measures, the influence of the Rājah was still so powerful in the country, that no persons ventured to come forward with proposals to rent the different pergunnahs. With every outward sign of submission, it was evident that Viziaram Rāz was intriguing to render any management but his own impossible. Had the views of Government been limited to a collection of the balances, it is believed that object might have been obtained. Some responsible Ráçavárs came forward offering to rent the country *under the Rājah*, and to bind themselves to liquidate both cur-

rent and arrear demands in four quarterly instalments; and the Rājah at the same time presented a claim, (which, however preposterous in amount, was certainly entitled to indulgent examination,) for a remission of a portion of the arrears, in consideration of the recent suspension of the Land and Sea Customs duties. The Government, however, declined to withdraw from the sequestration, or to treat with the Rājah on any terms whatever. The attachment of the Zamindary, once made, was to be retained pending the solution of sundry political questions of great importance. The Board of Revenue remind the Government of the necessity of continuing the sequestration, in the following terms, para. 24 of their letter of the 13th June 1794.

52. "The objects we had in view and which we trusted would result from the sequestration of the Zamindary, were, to reduce the military force which this Zamindar, (notwithstanding the repeated orders, to the contrary, of the Honorable Court of Directors, within the last twenty years, and of successive Governments) had not only retained, but even increased; to meliorate the condition of the inhabitants and families of these Zamindars, who had been dispossessed by the most unjust and ambitious projects of the Vizianagram Zamindar; to afford relief to those who retained their countries, but who have been exposed to great oppressions; to heal the distractions, which had so long prevailed under a weak, fluctuating and improvident administration to ascertain the real value of the different purgunnahs and the extent of the improper alienations of land, whether for military services, or to Braminies and favorites; to clear off all debts (particularly to the Rājah's troops); to introduce some fixed principle of management, in order to secure tranquillity, and the realization of an adequate revenue; and, by affording the Zamindar a more intimate knowledge of the resources of his country, we hoped to provide for the punctual discharge of the Company's future demands."

53. The sequestration was therefore continued, and the proposal of the Ráçavár renters rejected. Further, the Rājah was peremptorily required to leave the district and proceed to Masulipatam, within a limited number of days. His allowance was fixed at 1,200 Rupees a month, but the Chief consented to make him a present advance of 30,000 Rupees for the expenses of his journey. He got about ten or twelve miles westward, when (on the 11th May 1794) he wrote to the Chief, stating his inability to make further progress,

on account of the turbulent proceedings of his Désastulu or country Peons, who clamoured to be paid the full amount of their arrears, before they suffered him to leave the district. These people were pacified by an assurance from the Chief that the Company would discharge their claims in due course. The Rājah was now left without further excuse for non-compliance with the orders of Government. His reluctance to leave his country was however extreme; he looked upon the resolution of Government requiring him to do so not only as very harsh and dishonoring treatment, but as the sure precursor of the entire extinction of his position. He appeared to hope that the Government would not take any extreme measures against him, especially if he summoned his adherents to his aid and showed a bold and determined front. He therefore retired with his camp to the village of Padmanábham, half way between Bimlipatam and Vizianagram, and of course in a direction directly the reverse of the high line of road to Masulipatam.

54. By this open movement, he was now declared by the Chief and Council "to have broken with the Company;" and intelligence was shortly received which left very little doubt of his intentions. It was found that he was moving his family and effects; that some Sepoys and Cavalry who were in course of being paid off by the Chief at Vizagapatam, had been re-called by the Rājah and had actually joined him at Padmanábham; that the country peons were collecting; that promises had been made to the hill Zamindars, for the purpose of conciliating them; and that it was imagined to be the Rājah's intention to proceed to Jeypore, or further still, to the Bustar country of Nagpore. Once in the hills, a very large force of Paiks would of course be at his disposal.

55. In the diary of the 15th May, a letter from Captain Cox is recorded, reporting that the Company of the Rājah's Sepoys stationed at Vizianagram had marched off the preceeding day without informing the Commanding Officers of their intentions, to join the Rājah at Padmanábham, and that the three Companies which were at Srungavárpukota had acted in the same way. Spies were sent out by the Chief and Council, who returned with the news that it was the Rājah's intention to resist the Company's forces to the last, and, if finally overpowered, "then to do as the Bobbili family did formerly" when their fort was captured by Mons. Bussy. It was further reported that the more desperate leaders about the Rājah

designed to depose him, as too timid and vacillating, and to advance to the Chiefship of the family, one Kákarlapúdi Rāmchand Rāz. Messengers, it was added, had arrived from Sìttarām Rāz, who was then under *surveillance* at Madras, stating that, owing to war between the English and French, all the Company's troops would be required in the south, in which event, the Company would only be too glad to adjust matters in a conciliating spirit with the Rājah. "Since this report was published, Viziaram Rāz seems to appear in good spirits."

56. On the 29th May, Lieutenant-Colonel Prendergast arrives at Bimlipatam from Chicacole with five Companies of Sepoys, and is joined by Captain Cox from Vizianagram with two and a half Companies. He reports that some European gunners are coming up from Madras by sea, and indents on the Arsenal at Vizagapatam for two brigades of six-pounders and one brigade of three-pounders, with their full complement of ammunition.

57. By this time, the number of fighting men who had joined the Rājah, amounted to four thousand men. He appeared to be aware that he was engaged in a desperate enterprize, and to shrink from the actual hostilities that were imminent. He sent for a Doctor Martin, who was with the troops at Bimlipatam, and to whom he was formerly known, on the plea that he required his professional advice. The Chief gave the doctor permission to go; he found the Rājah prostrated, both in body and mind, and after prescribing for his bodily ailments, he was asked by his patient whether he could administer to a diseased mind. The doctor replied that his skill did not extend so far, but that he hoped and believed the Rājah was not afflicted in that way beyond all cure. The Rājah replied by a long narrative of his grievances and difficulties, and ended by entrusting the doctor with a letter for the Chief, in which he attributed his disobedience to the Company's orders to the restraint laid upon him by the rabble of Sebundies and others that had gathered around him. Mr. Chamier, in reply, offered to employ force against these obstructions, but to this no answer appears to have been received.

58. On the tidings of these events reaching Madras, the Governor, Sir Charles Oakeley, himself addressed a letter to Viziaram Rāz, informing him that the Company would settle every just demand of his troops, and requiring him to repair forthwith to the Chiefship accompanied by his common attendants only. In the event of his

declining compliance with this summons, he was warned that he must be considered in a state of armed and wilful disobedience to the Government; that the Commanding Officer would proceed against him so soon as he might be prepared for that purpose, and use the most effectual means in his power for dispersing his people, and securing his person and the persons of his principal adherents. No reply was received from Viziaram Rāz, and on the 5th July, Colonel Prendergast was directed to enforce the orders of Government, after giving the Rājah twenty-four hours for the necessary preparations for his departure.

59.* On the 8th and 9th idem, scouts brought the intelligence that the Rājah and all his men had sworn to die, sword in hand; *Mahápvasádam,* or food that had been offered in the temple at Padmanábham, having been distributed by the Rājah with due solemnity to his Chiefs. Early on the morning of the 10th all was over. The following brief report from Lieutenant-Colonel Prendergast was received at the Chiefship the same evening:—"I arrived at Padmanábham at half past five o'clock this morning, and finding the Rājah's troops all arrived and prepared, attacked them, and after a severe conflict for about three-quarters of an hour, dispersed them. The Rājah was killed, with many of his followers. Further Returns to-morrow."

SECTION IX.— FROM DEATH OF VIZIARAM RĀZ (1794.) TO PERMANENT SETTLEMENT (1802.)

60. The loss, on the Company's side, was thirteen killed and sixty-one wounded. The casualties amongst their opponents, were far more numerous. No correct list of the wounded was ever procured, but no less than three hundred and nine were killed. Of these, two hundred and eight were Ráçavárs, and the bodies of forty Ráçavárs, of the first rank in the country, formed a rampart round the corpse of Viziaram Rāz.

"No one failed him! He is keeping
Royal State and semblance still;
Knight and noble lie around him
Cold on Padmanábha's hill."

The Dátlas, the Dantalúris, the Ságis, the Chintalapátis, the Gótimukkalas, the Vajarlas, the Pennumetsas, all left their dead on the field. Padmanábham will long be remembered as the Flodden

of the Rājputs of Vizianagram. The Chief and Council might well deem the battle a decisive one, as they proceeded to the principal objects they now had in view, viz., " that the settlements of revenue be made, and the business of cultivation be forwarded as expeditiously as possible."

61. Matters however were very far from being at once adjusted. The late Rājah had placed the ladies of his family, with his young son, NÂRÂYANA BABU, a boy of eight years of age, at Annamrāz Pettah, a village about two kos from Padmanâbham; and on the eve of the battle, he sent the lad instructions to surrender himself, in the event of his own death, to the Chief and Council. It had become necessary for him to yield up his life to save his honor; but the " Company were very just people" and would not visit their quarrel with the father on the infant son. He at the same time got his wife and mother to swear to him that they would not kill themselves at the news of his death.

62. No sooner however was the fate of Viziaram Rāz and his army known, than the guardians of the women and child, fled precipitately with their charge to Kāsipuram, at the foot of the hills. This place was at that time in the possession of one Mukki Râjbhúpál Rāz, who, claiming descent from the ancient Zamindars of that portion of the district, had seized upon Kâsipuram by force, on the sequestration of the Vizianagram Zamindary by the Government, and had continued ever since to defy the power of the Company, and to resist their troops. This man received the fugitives with every attention, and shortly afterwards escorted them to Makkuva, still further to the north. From this place negociations were opened with the hill Poligars, especially with Rāmchandra Dēo, of Jeypore, who then resided at Nārāyanapatnam. The young Rājah was soon surrounded with several thousand armed Peons; the leaders collected the kists from the ryots, and seemed resolved to set the Company's government at defiance. Detachments of Sepoys were rapidly pushed forward to the more important positions, but the Commanding Officer at the same time reported that, if matters continued as they were, it would not be practicable for him to hold the country without an additional force of three battalions at his disposal.

63. In these circumstances, a temporizing policy was adopted by the Chief and Council. Letters were despatched to the chief surviv-

ing members of the late Rājah's family, inviting them to come in and bring Nārāyana Babu with them, for that it was not intended to take any further notice of past proceedings. This assurance however was regarded as too vague to be satisfactory, by the parties concerned. Zampana Viziaram Rāz, the young Rājah's maternal uncle, acknowledged the Chief's summons in the following terms:—"In your "letter you were only pleased to order them (the ladies and child) to "come to Annamrāz Pettah, but did not mention the settlements favor-"ed by the Company, and therefore they are here (at Makkuva.) So "soon as the Company are pleased to support them, and make a set-"tlement and send a KAUL, they will proceed thither. The Rājah "and all about him depend upon you entirely."

64. Meanwhile, the late Rājah's creditors, conceiving that there was now very little hope of an adjustment of their claims in any other quarter, began laying their accounts before the Chief and Council. A total of three lacs was very soon reckoned up. Gôde Jagga Rāo, who had risen to great opulence since he came to Vizagapatam as dubash to Mr. Andrews (the Chief first appointed in 1769,) figured for a lac; a Captain Doveton claimed 20,000 Rupees as arrears of pay, and Claud Russell, Esquire, a former Chief, held the Rājah's bond for a quarter of that amount. This gentleman was Lord Pigot's son-in-law, and it was on his being nominated to the presidency at Tanjore, that the quarrel between Lord Pigot and his Council occurred. He afterwards succeeded to the Vizagapatam Chiefship. The foregoing demands came in at once, but a very short time elapsed before they were followed by others.

65. One of these was from Kanyápilli Rámávadhánulu, a Brahmin, one of the Rājah's chief renters. He sent in a bond for Rupees 1,20,000. The memory of this individual is held in very great esteem in the country. He happened to be in the neighbourhood, when the engagement took place at Padmanábham, and when the battle was over, it was his pious care that secured the last rites for the remains of Viziaram Rāz. Another claim was forwarded from Benares, through Mr. Duncan, the Resident, by a Brahmin of that city, who for several years had supplied the late Rājah with Ganges water from Allahabad. The amount was 16,000 Rupees. A third was received from Colonel John Brathwaite of the Madras Army. It appears that when Viziaram Rāz was summoned to Madras by Governor Rumbold, he discovered a strong design to disobey the

order and to wage war against the Company. The Colonel was sent with a sufficient force to coerce him, and managed matters with such dexterity and temper that a collision was avoided, and Viziaram Rāz proceeded to Madras as a free man, attended only by a Grenadier Company from one of the battalions under the Colonel's command, given to him as a guard of honor, at his own request. To enable him to make a better appearance at Madras, the Colonel was induced to lend the Rājah the sum of Rupees 40,000 at twelve per cent. interest. He had received no return whatever for it, and the Bond itself had been lost in a storm at sea. The Colonel had been actively engaged in the war with Hyder, had been captured by the Mysoreans, and for two years languished in a dungeon at Seringapatam. He had therefore been prevented from pressing his claim for some years. After his release he had frequently sounded the Rājah, who has often responded by sending messengers to him with verbal assurances of payment, " the moment he could settle with the Company, whose claims were paramount ;" and now that the Rājah had come to this untimely end, it was hoped that the Company would settle a demand, the genuineness of which, every relative and servant of the Rājah would readily depose to.

66. On the 28th August, the Governor, Sir Charles Oakeley's KAUL, to Nārāyana Babu, is received at the Chiefship. It ran as, follows :—

TO NĀRĀYANA RĀZ,

Son of the deceased Zamindar, VIZIARAM RĀZ.

Whereas there is reason to believe that the cause of your secession from the Vizianagram Zamindary and of your abode in the unwholesome climate of the hills, originates in false conclusions drawn by you from the calamity, to which the late Rājah Viziaram Rāz exposed himself by open revolt and resistance to the Company's arms, and whereas, notwithstanding a general pardon has been offered to the family and adherents of the late Rājah in a notification published by the Chief and Council of Vizagapatam, you still appear to hold an ill-founded diffidence in the future intentions of this Government. Now this Kaul is written to assure you that yourself with all the family of the late Rājah shall be taken under the Company's protection ; and their faith is hereby pledged for the safety and security of your several persons. Provided that within the space of thirty days from the time you may receive this Kaul, you shall return in

a peaceable manner to the place of your usual residence or to any other place within the Vizianagram Zamindary.

In order also to remove every cause of doubt, which (however erroneously) may yet prevail in the minds of the people, this provides, that the same security which has been pledged for the safety and protection of your person shall be extended to all the relations, dependents, and adherents of the late Rājah, or to such part of them as shall avâil themselves of this indulgence, provided they shall in like manner return within the said space of thirty days to their duty as peaceable and loyal subjects.

Be it known, however, that if after this notification of proffered clemency, and solemn pledge of the Company's faith, you or the relations, dependents or adherents of the late Rājah Viziaram Rāz, or any of you, shall continue to withhold yourselves from the protection of the Company's Government, such conduct will be taken and considered to be contumacious and disobedient, and you will be deemed to have forfeited all claim to their future favor or countenance.

In testimony whereof the Honorable Sir Charles Oakeley, Baronet, President in Council of Fort St. George, hath on the part of the united Company of Merchants of England trading to the East Indies, signed this Kaul and hath caused the seal of the said Company to be affixed thereto in Fort St. George, this twentieth day of August in the year of our Lord, one thousand seven hundred and ninety-four.

(Signed) CHARLES OAKELEY.

67. The Chief immediately sent a confidential person to Makkuva to notify the receipt of this document to the young Rājah, and promised to send him the original by the hands of his Secretary, Mr. Alexander, whenever he (Nārāyana Babu) should think proper to leave the hills and reside at some place in the centre division. The boy's friends replied that they would leave their present camp at an early date. This accommodation was extremely displeasing to the more ambitious Poligars by whom he was surrounded; it was their object to protract the existing disturbances till they could make advantageous terms with the Company for themselves. They therefore loudly protested against it, and continued hostilities against the Company's detachments with re-doubled ardour. Colonel Prendergast again pressed for a reinforcement of three battalions, but the Chief informed him, in reply, that he entertained " a reasonable hope o

detaching some of the Poligars from the common cause, and of accommodating with the remainder by means of negociation, on which more is to be depended than on the power of arms, against persons who cannot be pursued through the countries in which they seek refuge, when necessary." This prudent policy prevailed; the Jeypore Rājah was induced to abstain from joining the ranks of the insurgents; and escaping from the other Poligars, young Nārāyana Babu arrived at Andhra, in the centre division, on the 21st September, and there received from the hands of Duggarála Buchanna, lately a confidential servant under Viziaram Rāz, the KAUL of the Right Honorable the Governor. A change of government had taken place on the 7th September 1794, Sir C. Oakeley being succeeded by Lord Hobart, and a new kaul, but in the same terms, had been sent up from Madras, under the seal and signature of the new Governor.

68. With the submission of Náráyana Babu, the Government issued a proclamation calling on the hill Poligars to return peaceably to their respective districts; and guaranteeing to them the possession of their just claims. This had the desired effect, and it is well it was so. In the northern division alone, Mr. Gregory estimated the number of the enemy at fifteen thousand and seven hundred matchlock and pikemen, besides three companies of the late Rājah's sepoys, while the climate of the Hills and the nature of the country would have proved more formidable than twice that force to the troops of the Company.

69. Towards the close of this same year (A.D. 1794) the Government abolished the Provincial Council, and substituted the following arrangements:—

Mr. John Snow to be Collector in the southern division of the Vizianagram Zamindary, including Vizagapatam and Farms. Mr. William Brown and Mr. Peter Cherry to be his Assistants.

Mr. Keating to be Collector in the Vizagapatam and Kasimkota, Havelly, and Mr. John Wanicher to be his Assistant.

Mr. Nathaniel Webb to be Collector in the northern division of the Vizianagram Zamindary, and in the Kimedy and Tekkali Zamindaries; Mr. E. Atkinson and Mr. Alexander to be his Assistants.

70. The importance of rewarding the Jeypore Chief for the readiness with which he accepted the proffered *kaul* was promptly acknowledged by Lord Hobart. A Sunnud for the possession of his territories to Rāmchand Dēo and his heirs in perpetuity was for-

warded to the Collector for delivery. The principal disturbers of the public peace were now the Kurapám and Pálconda Zamindars, and Mukki Rājbhúpál Rāz, of whom mention has already been made. The first soon made his submission; the second after a somewhat protracted campaign, in the course of which Viragottam and his other forts were taken and demolished. It was proposed, at first, to take Pálconda under direct management, but there were many obstacles in the way, and as Naréndra Ráo Sītarām Rāz, the Zamindar's eldest son, had kept entirely aloof from his father's rebellious designs, the tāluq was ultimately made over to him. Early in 1796, Mukki Rājbhúpál Rāz also surrendered himself, and in April of that year, Lord Hobart granted kauls to all the Hill Zamindars, reinstating them during their good behaviour in the possession of the tāluqs of which they or their ancestors had been deprived by the Vizianagram family. To Nārāyana Babu a kaul was granted for three years, subject to renewal on a fresh settlement at the end of that period.* His Zamindary was greatly curtailed, not only by the separate arrangement made by Government, directly with the Hill Chiefs, but by the absorption of the Ankapilli tāluq and some adjacent Hundas into the Havelly tract. The peshcush payable on account of the new Vizianagram Zamindary was six lacs; that by the Hill Chiefs three and three quarter lacs, while the expected revenues of the districts added to the Havelly were estimated at two and three quarter lacs. Total twelve lacs. These Hill Zamindaries have continued in the possession of the same families, with few exceptions, down to the present period, and a separate account of them will be found *infra.* It is therefore unnecessary to enter into further details, at this stage of the Manual.

SECTION X.—THE PERMANENT SETTLEMENT.

71. In the year 1799, the Governor General was at Madras, and presided in the Council of Fort Saint George. A report was received, from the Board of Revenue, that the Northern Circars were now in a state to receive the same principles of government, with some local modifications, which had been applied to Bengal. "The new settlement now "about to be introduced upon the

Wellesely Despatches, Vol. II, page 248.
Lord Mornington to Mr. Dundas.

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* He was called upon at the same time to make a present payment of four lacs of Rupees by way of compensation for the claims of the Company against the late Vizianagram Rāz.

" Coast, will therefore include that vast tract of country. It may be " convenient to observe to you in this place, that my determination " to render the new settlement of the land revenue on the coast " perpetual, without previous reference to the Court of Directors, was " founded on intelligence from Mr. Cockburne (a Member of the " Board) that the terror of such a reference would render all settle- " ment impracticable, and, above all, would entirely frustrate the " sale of the Havelly Lands."

72. The instructions of the Board to Collectors in the Circars are dated 15th October 1799. The statements of the Committee of Circuit were to be taken as the general standard, and the amount of the Permanent Settlement was not to fall short, in the gross, of the aggregate two-thirds of the Committee's Statements, after the deduction of the Sayer, Abkary and Salt, the revenues derivable from which were assumed by the Government. The reversion of alienated lands was secured to the public fisc, and all Police allowances, in land or money, were in like manner to be declared at the disposal of the State. The uncultivated arable and waste lands were to be given up in perpetuity to the Zamindars, free from any additional assessment.

73. To ensure the dues of the Zamindar, rules would be prescribed by Law, and administered by Judicial Courts, to be established simultaneously with the Permanent Settlement; and the same rules were to extend protection to the ryots, who were in every case to be furnished by the landlord with leases or Puttahs.

74. The Zamindary system was, further, to be applied to the lands denominated as Havelly; and with this view it was determined to parcel out the Havelly into lots competent to bear a fixed annual Jumma of from 1000 to 10,000 Pagodas each, and to put them up to public sale. In forming these lots, each estate was to be compact, including all villages watered from one tank. The construction and care of the tanks and watercourses were to be left entirely to the proprietors; who were, however, to be assisted with loans from the Treasury, repayable with interest at twelve per cent. on the security of their estates, and under prescribed regulations for ensuring the objects for which such advances were made:—a benevolent proposal which appears never to have been developed into practice. The estimated value of the Havelly lands, by the Committee of Circuit, was to be checked by the actual collections of the

last thirteen years; and, in fixing the assessment; the supply of water for irrigation, proximity to the sea coast or large towns, and other circumstances, affecting the value of a lot, were to be carefully considered. Actual measurement of the land was not to be resorted to; it was the design of Government to demand no more than a moderate, equitable Jumma, and this might be ascertained with a due regard to the assets present and to come of each lot, without the expence and delay of measurement.

75. In respect of Judicial arrangements, a Judge, who was also to be the Magistrate, was to be appointed in each district. He was subordinated to a Provincial Court of Appeal and Circuit, from whom an appeal would lie to a Sudder Court at the Presidency, with an ultimate appeal, under certain limitations, to the King in Council. Every servant of the Company was declared amenable to the Courts for all wrong acts done in his official capacity.

76. There were at this time sixteen ancient Zamindaries* in the district. Of these Mr. Webb reported on eight, and Mr. Alexander on eight.

Mr. Webb.	Vizianagram, Pálconda, Kurupām, Merangi, Sangamvalasa, Chemudu, Sālúr, Tyéda Pānchipen ta.	Mr. Alexander.	Belgám, Bobbili, Andhra, [varam, Sarrapilli Bhima- Kāsipuram, Mādgole, Golgondah, Jeypore.

The whole were permanently settled for Rupees 8,02,580 per annum. These Zamindaries belonged to the old second division of the district.

77. The first division consisted entirely of Havelly lands. It was broken up into the seventeen Estates of†

Kasimkota	Melupaka	Uratla
Kondakirla	Ráyavaram	Vemalapúdi
Munagapáka	Panchadàrla	Kottakóta
Ankapilli	Srírámpuram	Uppáda, and
Dimily	Nakkapilli	Waltair.
Sarvasiddhi	Godicherla.	

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* See Chap. VII, Sec. I, for History of these Zamindaries.

† See Chap. VII, Sec. II, for History of these Proprietary Estates.

The total Jumma fixed on these estates was Rupees 3,18,710, and the lots were knocked down for Rupees 1,62,845-8-3. The Rājah of Vizianagram purchased the whole of them, except the last.

78. The third division consisted of the six following estates, carved in like manner out of Havelly land :—

Siripuram	Honjarám	Shermuhammadpur
Kuppili	Ungaráda	Kintali.

The first three were bought by the Rājah of Vizianagram. The demand on the whole was Rupees 67,931-8 per annum, and the purchase money Rupees 84,589-1-3.

These twenty-six (Havelly) estates and sixteen ancient Zamindaries formed the new Collectorate of Vizagapatam.

SECTION XI.—FROM PERMANENT SETTLEMENT TO MR. RUSSELL'S COMMISSION.

Minute on Ganjam, (E. I. House collections) dated 15th February 1819.

79. The introduction of the Permanent Settlement into the districts of Ganjam and Vizagapatam, taking effect at the time chosen by the Legislature, is forcibly described by Mr. Thackeray as a Permanent Resignation of Power. We deprived the Zamindars, nominally, of the police, but we left them the management of the revenue; the true source of influence and information was therefore handed over to them in permanency. The Chiefs in these districts had always been treated by former Governments as feudatories rather than as mere Zamindars; they were expected to keep the hill tribes in order, and had therefore always paid a light peshcush.

80. To continue to tax them lightly was wise enough, but the changes in other respects, which transferred them at one sudden bound from the Political to the Judicial department, as Mr Thackeray aptly terms it, resulted in anything but benefit to themselves or to the cause of law and order, for the succeeding quarter of a century at least.

Wellesley Despatches, Vol. I, page 223.

81. The Chiefs in Council, it is true, formed a corrupt Government. They were almost universally under the dominion of the native agents and servants; and their whole adminis-

tration was a scheme of mystery, calculated to embarrass inquiry and to screen peculation from justice. Nevertheless, the government was perhaps, under the circumstances, more efficient and more popular than it was at the time Mr. Thackeray wrote :—" Then, if the Rājahs bribed high, they secured staunch and powerful friends. The Chiefs in Council never pretended to take the police into their own hands; seldom, and then only in particular cases, where the Company's weavers or the gentlemen's were concerned, interfered in the administration of justice; while with the revenue management, they interfered little more than now."

82. No consideration was given to the character of these ancient Zamindars, which rendered it impossible to expect that an aristocracy so rude and powerful should at once conform themselves to the exigencies of the new system. :—" These Rājahs are indolent, ignorant, superstitious, expensive, dissipated, haughty, suspicious of Circar officers, and they wish to consider themselves rather tributary chiefs than common subjects. Injuries, intrigues, and sometimes insults, produce naturally the most violent effects on such men. Fear and suspicion particularly, and sometimes anger, take possession of them : they then do something desperate, and must be considered mad. A wise Government must, if possible, prevent such explosions."

83. These chiefs, in fact, never had been subdued. Our authority in the district had always been weak and corrupt; we governed by the agency of the Rājahs; and now, under the Permanent Settlement of 1802, they were unceremoniously set aside, their estates declared liable to immediate attachment and sale on default of a single instalment of the public demand; a new Government police substituted for the ancient institution; and Civil and Criminal Judicatories set up, with new and complicated processes, which gave room to various vexations and hardships, unknown in the 'good old days.'

84. The Collector was not the Magistrate of the district. Up to the year 1816, the Zillah Judge held that office; that is, he had the duties and obligations, but no means of performing them. He was a stationary officer; and left as they were to themselves, without real supervision of any kind, his darogahs and peons did nothing but extort and oppress. Their principal prey was the Zamindars, and in dragging to light and exaggerating their petty transgressions, a large field for operations was available. " The darogahs," says Mr. Thackeray, " were generally low men, such as cutwals, turned-off

writers, dubashes and butlers, the dregs of the Courts and Cutcherry: their peons good for nothing, batta peons, such as hang about every Cutcherry, and follow the dubash. Sending such men into the Zamindaries was as if the Government, an hundred years ago, had sent a dozen London Attorney's clerks, with some Bow-street runners, to the Highlands of Scotland, to control those proud chiefs, and establish a good police in that country." Whatever enormities, in short, might occasionally have been perpetrated by the Zamindars under the old system, the police system under the Zillah Judge was a great deal worse.

85. Irritated by the petty tyrannies of these darogahs, and by the working of the new Revenue and Judicial Codes, the Zamindars, for many years after the Permanent Settlement, were in a chronic state of discontent and disaffection. Unhappily also, they were as poor as they were proud. On the death of Viziaram Rāz (A.D. 1794) it was deemed expedient to curtail the power of his successor, and to this end, the hill Zamindars (or their descendants) who had been dispossessed by Sittarām Rāz, were restored to their patrimonies. They returned there, of course, without either capital or credit, and in many instances, as we have noted in the separate history of these families, there was an illegitimate brother or a cousin, who disputed the Zamindar's title, got together a band of Paiks, and seizing upon a portion of the country, contrived to hold it by force.

86. At first, troops were called out and an attempt made to chastise these disturbers of the public peace, and to drive them from their fastnesses. But these expeditions were by no means uniformly successful, and being conducted without system and vigour, were found to occur more frequently, and to be more costly, both in men and treasure, than was at all anticipated by those in authority. Recourse was then had to negociation, the only result of which was a great accession of insolence on the part of the malcontents. Fresh leaders of banditti started up in every direction; the Zamindars, believing that we were afraid to work the laws against them, very generally neglected to pay up their kists, and when, at last, Mr. George Russell came into the district with full powers as Special Commissioner, there was hardly an estate which was not two or three years in arrears with its peshcush.

87. The vigorous measures taken by Mr. Russell, especially in the case of the Pálconda Zamindary, a relation of which will be

found in the following section, opened the eyes of the hill chieftains to the power of the British Government, and, as a body, they have since comported themselves in a loyal and peaceable manner. Great benefits were simultaneously effected by the settlement of English merchants in the district. By their demands for jaggery and oil-seeds, a door was opened for such exportations of produce to foreign ports, as soon caused both Zamindar and ryot to forget the troublous and evil times which filled the first thirty years under the Permanent Settlement.

SECTION XII.—MR. RUSSELL'S COMMISSION, A.D. 1832–34.

Introductory Preface Records of Madras Government, No. 24, Vol. I.

88. At last, towards the close of the year 1832, the disturbances in this district and in the Parla Kimedy Zamindary in Ganjam rose to such a height that Government were compelled to order a large military force into the field for their repression. Mr George Russell, then 1st Member of the Board of Revenue, was in December 1832, appointed Special Commissoner to ascertain the causes which had led to those insurrectionary outbreaks, to devise and carry out measures for their suppression, and to recommend what future course he thought best suited to prevent their recurrence. He was invested with extraordinary powers, including that of proclaiming Martial law, if necessary, in the disturbed districts.

89. Mr. Russell found that the ostensible instigators of the late disturbances in Vizagapatam were MUKKI VIRABHADRA RÂZ, and one KAKALAPUDI JAGANNATH RÂZ, called also PYKA RÂO.

90. The person first named was the son of the dispossessed chief of Kāsipuram, Mukki Rājbhúpál Rāz, who is mentioned in para. 62 of this chapter, *suprá* as one of the principal insurgents in the troubles which followed the sequestration of the Vizianagram Zamindary in 1793, and as having afforded shelter and countenance to the family of Viziayaram Rāz after the battle of Padmanábham in the following year. When, in course of time, Rājbhúpál Rāz died, the young Rājah of Vizianagram took his son, Virabhadra Rāz, under his protection, and made him one of his principal retainers, giving him, besides presents at particular seasons, a fixed allowance for his subsistence of 200 Rupees a month. By some mishap, this stipend

was not entered in the list given by the Rājah to the Collector, when he handed over his estate to that functionary, on his departure for Benares in the year 1827; and though the omission was subsequently set right, Virabhadra Rāz cherished his grievance, and after two or three years of a life of rapine proved himself so formidable to the authorities, that, at the time of Mr. Russell's visitation, there was a reward on his head of no less than 5,000 Rupees.

91. The other individual, Pyka Rāo, set himself up as the representative of the ancient family of that name, the former Zamindars of Ankapilli and Satyavaram. At the period of Colonel Forde's expedition, Ankapilli, as already shown (para. 24, *suprà*) was a fief of Vizianagram. The son of the Zamindar whose name is there mentioned died in 1776, leaving two widows but without lineal descendants. He died greatly in debt to Vizianagram, and the Chief in Council directed the incorporation of the estate into that Zamindary, whose peshcush to the British Government was proportionally increased, with the further obligation of contributing Rupees 10,000 *per annum* for the maintenance of the Ankapilli widows. It has been shown how, after the battle of Padmanábham, the boundaries of the Vizianagram Zamindary were curtailed, Ankapilli and other tāluqs being joined to the Company's Havelly estate; and how, when the Havelly was sold in lots at the Permanent Settlement, the Rājah of Vizianagram became the purchaser of nearly the whole of it. A few years after, however, he re-sold several of the estates to Góde Súrya Prakása Rāo, a son of old Góde Jaggappa, who in this way became the proprietor in the year 1810 of Ankapilli and Satyavaram. In 1814 the last of the Ankapilli widows died; a boy was put forward as her adopted son, but the adoption was discredited and the allowance lapsed. No disturbances were ever fomented by this (alleged) adopted son, but on his death, some years after, a cousin appeared—the individual now under notice—and assuming the title of PYKA RÂO, proceeded with a large body of armed followers, to commit depredations and lay the country under contribution. His operations were confined to the south-western portion of the Zillah, while MUKKI VIRABHADRA RÂZ operated in the centre.

Para. 9, Mr. Russell's Report.

92. Meanwhile, "scenes of a similar nature, though originating in different circumstances, were acting in other quarters also. Many of the Zamindars, taking advantage of the distraction which prevailed, and

believing that the indulgence shown by Government in forbearing to enforce the payment of their tribute by the sale of their lands, originated in the consciousness that they could neither support a new proprietor, nor manage them successfully by means of their own officers, appropriated their revenues to the gratification of their personal pleasures, and left the public demand to accumulate. The chief seat of these disturbances was PÁLCONDA."

93. Naréndra Rão, Sittarãm Rãz, to whom the Pálconda Zamindary was assigned by Government, on the forfeiture for the rebellion of his father in 1796 [*vide* para. 70, *supra*] lived till 1798 only. He was succeeded by a younger brother, Venkatapati Rãz, with whom the Permanent Settlement of the tãluq was made for Rupees 55,000. During the earlier years of his incumbency, his father, the old rebel, gave him very little peace, setting himself up as Zamindar, and surrounding himself with a powerful retinue of armed peons in the second town of the district; from which he was at last dislodged by a considerable military force, called out for the purpose. After this, Venkatapati Rãz fell into profligate habits and was himself his worst enemy. His country was frequently sequestered by the Collector, and as often released on the security of his Dewan. In 1827-28, a breach occurred between the two, and the Dewan was foully murdered in the Zamindar's house, along with his brother and a third person. The actual perpetrators of this crime were two powerful Mõkhãsadars of the tãluq, but it was well understood that the Zamindar himself had procured it. The Magistrate reported that the fixed Police at Pálconda amounted to five peons only; and under such circumstances he "did not consider it advisable to attempt the seizure of a powerful Zamindar in possession of an extensive hill country, almost inaccessible to the inhabitants of the plains, fatally noted for the insalubrity of its air, and inhabited by a turbulent race of the Zamindar's own dependents." Meanwhile his own duties "in the revenue department" prevented him repairing in person to Pálconda; he therefore sent a Gomastah from his Kacheri "with instructions to make every possible enquiry, to take declara-"tions from the Zamindar and others, to discover, if possible, some "clue to the mysterious circumstances with which the murder was "committed." Nothing of course came of this investigation, and in October of the same year, 1828, Venkatapati Rãz died.

94. He was succeeded by his eldest son, Kúrma Rãz; but in

consequence of the young Zamindar's minority, one of his step-mothers—he had no less than eight—was nominated Manager of the estate. Each of these ladies had a factious following of her own, amongst the Mōkhāsadars and leading hill Peons, and these partizans were always ready to enhance their influence at Pálconda, by raising disturbances which should embarrass the management of the estate and impede the realization of the revenue. All this occurred over and over again, and at the expiration of the minority in 1831, the arrear due to Government had grown to nearly a lac of Rupees. One, third of this sum, however, or as much as had accumulated during the time the minor was under the tutelage of the Court of Wards, was remitted agreeably to law, and the Collector was authorised to make over the estate to the Zamindar, taking security for the balance due; but in August 1832, he reported that "disturbances had taken place in the Zamindary of so serious a nature as to render it necessary for him to continue the management." Amongst other outrages committed by the malcontents, an attack in open day was made on the party of Sibbandis posted at Boorjah; two Sepoys were killed and seven wounded, the village was plundered and ten muskets carried off.

95. In January 1833, or a few weeks only after Mr. Russell's arrival in the district, the insurgents proceeded to still further hostilities. An attack was made on the Amin's office at Pálconda, for the purpose of rescuing a notorious offender in custody there. It failed, and to procure the release of the prisoners taken by the Government officials on that occasion, a very extensive plan of operations was organised. The rebels assembled in a fort at Atsapavalasa, near the town of Pálconda, and it was determined to anticipate their movements by attacking them there. After a considerable resistance, the fort was evacuated, and amongst other property left behind was a bundle of letters, addressed to the leading insurgents by the Zamindar, his brothers, and nearly every member of the family, in terms which clearly exhibited the complicity of the writers with the designs of their correspondents. On a perusal of these documents, the Commissioner marched a detachment of Sepoys into the fort at Pálconda, and surrounding the buildings before resistance could be made, quietly effected the capture of the entire household. As Martial law had been already proclaimed, the six prisoners Mr. Russell elected to prosecute were tried by a Military

Court. In the case of Pedda Jaggaya, the late Zamindar's second wife, the proceedings were quashed by order of Government before the trial was brought to an end, and she was made a State prisoner. The others were all convicted and sentenced to death. The Dewan and another were, however, the only parties actually executed. The Zamindar and his family were removed as State prisoners to Vellore, and the Zamindary declared forfeited to Government.

96. Thus ended the Pálconda insurrection. About the same time, or in January 1833, MUKKI VIRABHADRA RÂZ was captured by the troops. PYKA RÂO and his followers soon after quitted the district and retired, it was supposed into the Nizam's country; but in May 1834, he re-appeared at the head of a formidable party. Closely pressed by the military, he escaped into the Rumpah hills of Rajahmundry, behind the Golgondah country. The Rumpah Chief shortly afterwards apprehended him and gave him up to justice, when he was hanged in chains near Ankapilli, where his gibbet is still to be seen

SECTION XIII.—AGENCY ESTABLISHED. (ACT XXIV, 1839) SUBSEQUENT CHANGES.

97. Mr. Russell's Report is dated 18th November 1834. In the following year, Sir Frederick Adam, Governor of Madras, visited the Circars, and some hints are thrown out in his Minute, as to the expediency of exempting the hill Zamindaries from the general regulations: but probably no action would have been taken in the matter, but for the Gūmsūr disturbances in Ganjam, which broke out at the close of 1835, and which form the subject of Mr. Russell's further Reports, (Vol. II, Selection No. XXIV.) dated respectively 12th August 1836, and 3rd March and 11th May 1837. Towards the close of his last report, he observes that a system which is adapted to districts where the authority of Government is paramount, cannot fail to be inapplicable "to these mountainous tracts, where, up to the present period, after a lapse of more than thirty years, we, in truth, possess no police and no power." It was suggested that a Special Commissioner should be appointed for the hilly tracts of Ganjam and Vizagapatam, but he thinks this unadvisable:—" The nature of the country is opposed to such an arrangement. Without authority in the lowlands, the exercise of an effective control over

the hill Zamindars would be doubly difficult. The control, in whomsover vested, should be general and complete. In the event of disturbances in the hills, our resources, both in men and supplies, must be drawn chiefly from below, and the Commissioners must have the power to command the service of the Collectors of the low country. But this would place the latter in an anomalous situation, partly independent, partly subordinate, which would hardly be likely to produce that harmony and cordial co-operation so essential to the good of the service." He proposed therefore, as the course best adapted, both to add to the weight and influence of the local authority and to remove, as far as possible, existing causes of irritation on the part of the hill Zamindars, arising from the unbending forms of Regulation Procedure, that those tributaries should be exempted from the jurisdiction of the ordinary Courts and placed exclusively under the Collector of the district, in whom should be vested the entire administration of Civil and Criminal Justice, under such rules for his guidance as might be prescribed by orders in Council. This proposal was approved by the Government, and forms the basis of Act XXIV of 1839. The tracts exempted by this enactment from the operation of the general regulations are as follow :—

ANCIENT ZAMINDARIES.	HILL ZAMINDARIES.	
Vizianagram.	Jeypore.	Andhra and Sarvapilly
Bobbili.	Kurupām.	Sālúr. [Bhímavaram.
Under Amani.	Sangamvalasa.	Mādgole.
Pálconda.	Chemudu.	Bélgam.
Golgondah.	Pānchipenta.	Merangi.

It was further enacted that the Collector, as Agent to the Governor, should have the power of making commitments by warrant, which is possessed by the Governor in Council by virtue of Regulation II of 1819; subject always to the orders of Government on each case.

98. The foregoing tracts comprise seven-eighths of the district; all indeed except the old "Havelly." The portion not included in the Agency was subordinated, in judicial matters; to the Civil and Session Judge of Chicacole, with a Subordinate Court at Vizagapatam and a Munsif at Ráyaveram. In 1863, in view of the changed condition of the district, the Vizianagram and Bobbili Zamindaries, with Pálconda, were made over to the newly constituted Civil and Session Court of Vizagapatam, and a further contraction of the agency limits was carried out on the 1st January 1865, from a

consideration of the heavy additional duties devolving on the Collector by the direct charge of the great Jeypore Zamindary, which was assumed in January 1863 only. The present agency embraces Jeypore, with those portions of the Zamindaries of Madgole, Pānchipenta, Kurupam and Merangi which lie within the hills, and the hill Muttās of Pálcondah, those of Golgondah, and the hill Zamindary of Kāsipur.

SECTION XIV.—THE GOLGONDAH DISTURBANCES, 1845—48 AND 1857-58.

99. The Golgondah tāluq formed one of the most ancient Zamindaries in our territory; and at the Permanent Settlement, a Sanad was granted to the Chief, fixing the peshcush at 1,000 Rupees. Over the Champaign country at the foot of the hills, the Zamindar's authority was complete, but in the hills the renters had gradually assumed a considerable degree of independence. In the year 1836, the incapacity of the Zamindar, Ananta Bhúpati, brought the estate to the verge of ruin; and he was induced by the district officers to resign, in favor of Jamma Dévamma, the widow of a predecessor. This election was highly distasteful to the hill Sirdars; firstly, because they were not consulted; and secondly, because the succession in former times was always through heirs male. Troubles of all kinds thickened around the unfortunate Ránee, and it was not long before she was carried off to the jungles by a party of hill peons, and there barbarously murdered.

100. Upon this, troops were moved into the neighbourhood, and the estate sequestered by the Collector, Mr. Freese. The Zamindar, Ananta Bhúpati, was brought to trial for abetting the Ránee's murder, and, being convicted, was sent as a prisoner for life to the fort of Ghooty, where he subsequently died. Averse to entering upon the administration of a hill Zamindary, the Collector proposed to give the estate to Víra Bhúpati, son of a former Zamindar, Shánta Bhúpati. The Government did not acquiesce in the suggestion; and in the following year 1837, the Zamindary was put up to public auction for arrears of revenue, and knocked down to Government for the sum of 100 Rupees.

101. The hill Sirdars were not disturbed in their tenures by the officers of Government, but they were not long in discovering that

the extinction of their ancient Chiefs had seriously lowered their own *status*. They were now directly subject to the surveillance of the Collector's native Amin: and some slight show of inconsideration to one of their party, brought about a hostile confederation. They united to raise an insurrection against the Government, for the restoration of the Bhúpati family. Rents were withheld, the hills barricaded against all comers, and constant excursions, with fire and sword, carried into the villages in the plains. "Chinna Bhúpati," a lad of nineteen, and half-brother of the 'Víra Bhúpati' already mentioned, was set up by the insurgents as their 'Rājah,' and for three years, or from 1845 to 1848, they successfully held their jungles against the military force employed against them; abandoning the enterprise at last on the condition of amnesty to all concerned. Chinna Bhúpati yielded himself up; and some villages producing 4,000 Rupees a year were assigned him as a maintenance for himself and his brothers, the representatives of the ancient Zamindars of Golgondah.

102. Once more in 1857-58, an insurrection broke out under the leadership of Sanyási Bhúpati, nephew of Chinna Bhúpati. The Sibbundies, under Captain Owen, assisted by some of the leading Sirdars in the hills, promptly put it down. Sanyási Bhúpati and Chinna Bhúpati were sentenced by the then Agent to the Governor, (Mr. Reade) to transportation for life; but the Government* remitted the punishment, and ordered them to be detained as *quasi* State prisoners, under surveillance, at Vizagapatam.

* 1701, 21st December 1859.

SECTION XV.—JEYPORE AFFAIRS, 1848—66.

103. In the year 1848, great complaints reached Vizagapatam, of the imbecility of the (late) Rājah of Jeypore, Maharāz Sri Vikrama Dēo, and of the tyranny and misrule of his managers. Large bodies of ryots found their way to the coast, and represented the entire country to be the scene of plunder, murder and rapine. At last the Rājah's officers were expelled from the tāluq of Gunapur, the nearest to the frontier, and disturbances of some importance immediately arose.

104. The faction opposed to the old Chief was headed by his eldest son, the present Rājah, and *his* mother, the Patta Mahadevi;

and their following comprised the most influential Sirdars of the country. Their avowed object was to set aside the Rājah's administration. Both parties solicited the Agent's advice and promised to conform to his orders, and Mr. Smollett set out for Pārvatipur, a town on the frontier, towards the end of April 1859. He was there met by the son, a youth of about thirteen years of age, who travelled with great pomp of elephants, palanquins and horses, besides a guard of one thousand matchlock men. The Rājah was represented by some of his officers.

105. The Agent suggested a compromise, but this was agreeable to neither party; the rebels desiring a thorough change, and the Rājah obstinately denying the necessity of any. As the Rājah failed to attend in person, the Agent was led to believe in the imbecility generally imputed to him; and, after consulting the most influential people of Jeypore, Mr. Smollett took the step of *zafting* the four tāluqs on the eastern side of the ghauts, viz., Gunapuram, Rāyagaḍḍa, Nārāyanapatnam and Alamanda, a profitable and well cultivated tract, easily managed and producing a rent of some 50,000 Rupees a year. All parties, he reported, seemed satisfied that this was the only measure likely to prevent further dilapidation in this ancient Zamindary. It afforded a triumph to neither party; the administration would be carried on by the Government, accounting for the rent to the Rājah, and the partizans of each party would be excluded from interference. It was urged upon the Agent on some sides, to zaft the entire estate, but, as the country round the capital is separated from Gunapur by a high range of mountains and is difficult of access, and quite unknown to the authorities, he contented himself with the minor measure. Another season of anarchy and misrule, he conceived, would have led to great bloodshed. As it was, no military aid had been demanded; the Rājah's son was directed to reside in Gunapur near the Government Amîn, receiving a suitable allowance; and the impending storm was allayed.

106. At the conclusion of his arrangements for this zaft, the Agent returned to head-quarters; whence he had occasion, shortly afterwards, to detach his Assistant Mr. Bird, and Captain Haly with a party of Sibbandis, on the rumour of another slighter disturbance in a different quarter of the Zamindary. These officers were directed to see the Zamindar, and ascertain the measure of his capacity and his wishes. The old Chief, however, refused to parley with any-

body but the Governor's Agent, who accordingly again proceeded to the frontier. Here he was met by both father and son, and, shortly, reported, that after a wearisome and protracted negociation, a reconciliation had been effected; and that consequently, the zaft would be withdrawn. Mr. Smollett was astonished to find that the Rājah, for an Uriya Chief, was a man of some intelligence; though stone deaf and apparently almost entirely in the hands of those about him. The son showed a good deal of ill-feeling and contumacy, and the Agent was compelled to threaten him with removal to the coast "for education."

107. In reporting this reconciliation, Mr. Smollett observed that he had little hope of its satisfactory continuation. A breach very soon occurred. The son who had kept aloof from his father, ultimately joined him at Rāyagaḍḍa on the 15th September; but only to carry out a desperate design he must long have brooded over. There is a strong fort at Rāyagaḍḍa; and the very day after his arrival, he seized and confined in that building the whole body of his father's principal servants. Captain Haly was immediately directed by the Agent to move a Company of Sibbandis in support of the father to Pārvatipur. This was done and Captain Haly proceeded ultimately to Rāyagaḍḍa itself. No resistance was shown him, the son taking to flight the day before. Captain Haly informed the Agent that the Rājah's authority was completely gone. "He "is in great distress and until I gave the order, he could get nothing "from the villagers, not even milk, nor his clothes washed;" further, "his Dewan is very sick from ill-treatment, and has not a word to say for himself." The old man was urgent for the apprehension and removal of his son; and proposed that an assistant Agent should be settled on the frontier, and that all the principal places in Jeypore should be garrisoned by parties of Sibbandis. The Agent began to fear that it would be necessary for the Government to step in and administer the whole estate, as in the case of Parla Kimedy. He conceived that it was useless to remove the son only; as it was now evident that the Sirdars and entire people of Jeypore were alienated from their Chief.

108. A second recociliation was, however, shortly brought about by the son, who sent his father a penitent and most submissive letter by the hands of some of the Rājah's servants, whom he had pinioned and carried off with him, in his flight from Rāyagaḍḍa.

Upon this, for the third time, the Governor's Agent set out for the frontier. At the interviews on this occasion, the Rājah quite changed his tone. He was ready to appoint a Dewan, acceptable to his son, and generally to admit the existence of grievances, and disposed to redress them. As to his debts, both the Rājah and his son agreed to the zaft by the Agent of Gunapur, to meet those liabilities from the yearly collections, and to pay off the arrears of peshcush due to Government. The Agent resolved accordingly to do this; observing that if the entire Zamindary were zafted, he would require the district to be reinforced by an additional Regiment, and to place four whole Companies in Jeypore. He proposed, at the same time, that a native police officer, with a suitable retinue, should be hereafter kept posted at Gunapur.

109. For some time after this last settlement with his son, the Rājah appeared to have lost all self-control and to have sunk unto the deepest abasement. He did not return to his capital, but allowed his son to proceed thither and to conduct all his affairs. He remained behind at Nārāyanapatnam, deserted by his servants, given up to the most besotted sensuality, and subsisting on the charity of the villagers, "who were heartily tired of his residence among them." The demands of the creditors, chiefly Mogul* merchants, who had supplied the Rājah with shawls, horses and elephants, amounted to between 60 and 70,000 Rupees; but they agreed to a settlement for 23,000 Rupees, provided the Agent would see them paid, by instalments, from the revenue of Gunapur.

110. Thus ended the Jeypore disturbances of 1849-50. The Government appears not wholly to have approved the measures of the Agent. They were of opinion that the first attachment of the lower tāluqs was an extreme act. They doubted the earlier accounts of the imbecility of the Rājah, for which, they observed, there was no proof, but the allegations of a hostile faction. They declined to admit any pretensions of the son, and were apprehensive that Mr. Smollett's proceedings may have operated as an encouragement to that misguided youth, who, they considered, should have been apprehended and removed. They altogether refused to accede to the proposal to locate a police officer in the country.

111. These sentiments were in great measure echoed by the Honorable Court of Directors, who objected that "we never had exercised Police control in the Zamindary;" "that it was cursed with

a pestilential climate," and that it would be sufficient, if without meddling in the internal dissensions of such a tract, " we repelled all incursions into the low country."

112. These views were combated by Mr. Smollett in his last letter, at considerable length. He thought it discreditable that things should be left as they were, in a country forming, nominally, a portion of this Zillah. He opined that the climate and difficulties of access had been always over-estimated, but herein he did not speak from experience, as it will be noticed that he never crossed the ghauts, which separated Jeypore and the Khond tracts from the rest of the province.

113. Jeypore matters now slept for five years; when, on the 6th February 1855, Captain McViccar, officiating Agent in the hill tracts of Orissa, brought to the notice of the Supreme Government, the existence of the practice of *Suttee* in the Jeypore district; and that the Rājah, Sri Vikrama Dēo, (the old Chief alluded to above) " having been questioned on the subject, admitted the frequency " of the rite within his territories, but pleaded ignorance of any " knowledge either of the unlawfulness of the Act, or of the order of " Government prohibiting it." Whereupon the Agent in Vizagapatam was called upon to report.

114. Mr. Smollett, in reply, recapitulated the events of 1849-50, and pointed out that he had very little means of knowing anything that was going on in Jeypore; that he had written to the Rājah on the subject, but that the childish old man had not answered him; indeed " no reply really emanating from him need be hoped for." Enquiries, however, showed that Suttees were both recent and frequent. Adverting to the general state of the country, the Agent went on to observe that the Zamindary, owing to the incapacity of the Chief for business, was in a state of complete anarchy; that, now, the *second* son, " Muddea Dooggarāz" had seized the Gunapur tāluq and was collecting the revenues, having driven out his father's servants; that the only security for life and property would be to locate an European Officer in Jeypore proper, and to manage the tāluqs below the ghauts for behoof of the family until order should be restored; that the people themselves would support the authority of Government exercised on behalf of, and not employed against the interests of the Rājah's family.

115. Subsequently to the date of this letter, a communication was received from the Rājah, freely admitting the existence of 'Suttee;' pleading ignorance of its probibition, but stating that, to meet the Agent's views, he had directed its discontinuance "by beat of tom-tom;" but as this "is a hilly country and the people are rather savage, the rules will not take effect but slowly." It was also discovered by the Officers of the Meriah Agency that in the Jeypore country, boys and girls, called respectively "Tooras" and "Toorees," were purchased of the indigent classes by the more wealthy, and reared up for purposes of sacrifice. Captain McNeill reported that a "Toora" had been delivered up to him by the Rājah, out of the custody of the Rājah's eldest son (the present Chief) who had supported the lad for some years, for the abovementioned purpose. Mr. Smollett, however, from enquiries was led to suppose that, though the sale of children was common in Jeypore, it was not practised with this view.

116. On the 3rd May 1855, the Government penned their reply to the Agent, with reference to his proposals to locate an European Officer in Jeypore, and to assume the management of the lower tāluqs. Government were favorable to both plans, but asked for further details. Mr. Smollett replied that another military Officer should be attached to the Sibbandi Corps, and nominated at the same time to be an Assistant to the Agent for special duty in Jeypore, and that one hundred rank and file should be added to the Sibbandis. Captain Owen was sent up by the Agent to sound the old Rājah about the proposed interference of Government. Sri Vikrama Dēo, however, preferred to communicate directly with the Agent, whom he shortly addressed in a long letter, promising to put a stop to all the crime of the country, declaring his competence to rule, and deprecating earnestly the introduction of the Officers of Government for the purpose.

117. Meanwhile, the Rājah's younger son, who, as stated above, had seized upon Gunapur, had been expelled the country by his elder brother, and had fled to Vizianagram. On the 6th August 1855, the Agent reports that he had clandestinely returned; that his return had been the signal for hostilities between the two parties; that a severe fight had taken place, wherein several parties were wounded by musketry, and that the Government Amîn had now taken charge of the tāluq. The Rājah's younger son removed to Vizagapatam.

118. Ultimately, on the 10th July 1855, the Government authorised the Agent to assume "the control, both police and revenue, of the tracts above the ghauts, the tāluqs below being managed by the agency direct." It was however immediately objected by Lord Dalhousie, who was then at Ootacamund, that "to do so, may "involve the British Government in a protracted jungle and hill "war, such as that of Gūmsūr," and the Governor General was further of opinion, that if the management of the country were once undertaken by Government it could never with propriety be abandoned. Nor on a re-consideration of these views, did His Lordship see reason to abandon them. The Secretary was directed to state "that the "assumption of the management of a hill Zamindary covered with "jungle, notoriously unhealthy, involving the employment of another European Officer and the enlistment of Sibbandis and Sowars, "appears to his Lordship a measure to be deprecated, unless an "imperative necessity should exist for its adoption." But as the attachment of Gunapur had been already made "it need not be withdrawn." On receipt of these orders, Mr. Smollett addressed the Government as follows :—"I trust I may be permitted to say, that I should not have advocated any interference in Jeypore, if I had believed the measures contemplated were calculated to lead the Government into any military operation whatever. I do not believe it would have been found necessary to fire a shot, in that direction."

"The reference to Gūmsūr does not apply to Jeypore. The interference in Gūmsūr originated in a proclamation by the Collector that the Zamindar was deposed, and that the estate had escheated to Government. The people espoused the cause of the Zamindar, and resisted the Collector, carrying on a desultory warfare for two or more years. The arrangements suggested in Jeypore were for the protection of the family, and not for their dispossession, and that would have been supported by the inhabitants. The same system is now, and has for many years, been in force in Parla Kimedy Zamindary, which adjoins Jeypore. This great estate is managed by the Governor's Agent with much success, because the owner is not considered of capacity sufficient to conduct the management, and perfect order prevails. When the exigency has passed away, the Zamindary of Parla Kimedy will be restored to a competent member of the family; so should Jeypore."

"Apart from revenue management, I have always held that the

Government is bound to provide a police force for the maintenance of order in these Zamindaries. The Zamindar is not responsible for the suppression of crime, but the Government is. The introduction of police superintendence into Jeypore therefore should be made at once, and the establishments should be permanently maintained, whether or not the Civil administration is attempted to be supervised by the Officers of Government."

119. Mr. Smollett also reported that on the attachment of the lower tāluqs, " the civil strife which had already commenced " between large bodies of armed men ceased as if by magic, and order " was restored in that troubled district without the smallest difficulty." But it does not appear that these remarks were communicated to the Governor-General.

120. Mr. Smollett was succeeded as Agent by Mr. Reade, who, on the 17th December 1857, informed the Government that he was about to proceed to Jeypore " to lay the foundations of a radical reform ;" but he was strictly cautioned by them " that his visit was to be one of enquiry only, and conference with the Rājah, and that he was to take no active steps without their previous knowledge and approval." He was further informed that he should have made known his intention " in time to have received their instructions on the proposed measure, before his departure."

121. Mr. Reade submitted his report in due course. The Government however declined (June 13th 1859, No. 819) " at present to consider the measures proper to be adopted for the better management of the Jeypore country. They emphatically negatived the proposal of a Captain Flint, submitted for favorable consideration by Mr. Reade, to rent Gunapur and the lower tāluqs, of the Rājah, " there being, in their opinion, strong political and other objections to such an arrangement."

122. The old Zamindar, Sri Vikrama Dēo, departed this life on the 10th August 1860, and was succeeded by his son, Sri Ramchandra Dēo, the present Rājah. To the enquiry of Government as to what hope there was now of an improvement in the administration, the Agent (Mr. Fane) replied there was little or none; and observing that, from our experience in the tāluqs of Jeypore below the ghauts, no reasonable difficulty need be apprehended in establishing a police and proper tribunals, he adverted to Mr. Smollett's proposal

to locate an Assistant at Jeypore. This was ultimately sanctioned, together with the location of an Assistant Superintendent of Police at the same place, and Lieutenant Smith with Captain Galbraith, arrived there in January 1863. There are now four Sub-Magistrates in Jeypore above the ghauts, *viz.*, at Jeypore, Naorangpur, Mahádeo-putti and Auráda with a considerable police force; and in Jeypore below the ghauts, including the Khond and Saura hill tracts police force with a Sub Magistrate at Gunapur, and another at Rāyagaḍḍa. With the assumption of the direct administration of the country, the *zuft* of the five lower tāluqs was removed.

123. The entrance of our police and magistracy into the country was of course viewed with much hostility by the advisers of the Rājah, and it was shortly found necessary to arrest and detain at Vizagapatam under surveillance, two leading malcontents, both Ex-Dewans of Jeypore, agreeably to the special powers vested in the Governor's Agent for the repression of the disorderly, under Section VII, Act XXXIV of 1859. As the example was widely felt, and the parties themselves entered into solemn engagements to abstain from intriguing against our administration for the future, their detention was not a prolonged one, and but one occasion has since arisen for a similar exercise of authority. There has been, nevertheless, much arduous and responsible work:—"Truth to say," it was remarked by the Agent in his second Report (March 1864) "we are working out in Jeypore an experiment which has never been tried before. Eighty years of independent native mis-rule have been succeeded at once, without compromise and without any exhibition of military or semi-military force, by an administration which aims at the same completeness as prevails in our oldest provinces. Not a shadow of their ancient authority remains to the Rājah of Jeypore and his Chiefs. In the tributary Mehals of Cuttack, in the wilder districts on the south-west frontier of Bengal, and, nearer to us still, in the Zamindaries of the Central Provinces which marched with Jeypore, a far different policy has always been pursued, and it cannot be doubted, whatever the result in efficiency of administration in the end, that the Officers who have to work our system have incomparably the harder task to perform. That we have met, in Jeypore, with no open menace, and with no higher degree of passive resistance than was reasonably to be expected, is due *first* to the fact that we commenced our reforms by restoring to the Rājah the five tāluqs of Gunapur, of which we assumed the management during

the Jeypore disturbances of 1855-56. This at once assured him and his followers that our object was not annexation. It is due, secondly, perhaps, to the success of last year's tour, in the course of which every chieftain of note was visited, and a knowledge of the nature and difficulties of the country acquired; but it is due, lastly and principally to the fortitude and temper with which the Junior Assistant (Lieutenant Smith), and the Assistant Superintendent of Police (Captain Galbraith) have met all the difficulties of a new and isolated position, in the midst of much sickness, discomfort and privation."

124. Two outbreaks of the hill Saura tribe, who inhabit the mountainous country lying between Gunapur and Pedda Kimedy must be briefly recorded. The first occurred in July 1864; it was occasioned by the hasty and improper arrest of one of the Gomangoes or headmen of Puttasinghi by an Inspector of Police. The villagers fell upon the police, murdered several of the party and rescued the Gomango. The outrage was entirely unpremeditated and originated with the people of Puttasinghi alone; but blood once shed, the entire Saura community for a time seemed determined to make common cause against us. In the November following, a combined force of Ganjam and Vizagapatam police marched into the country, destroying Puttasinghi, with sundry villages in its neighbourhood, and otherwise punishing the insurgents; while, about the same time, a considerable number of the actual murderers was captured by the Rājah of Jeypore and his Dewan, who received some valuable presents from Government, in acknowledgment of their services. Five of the prisoners were hanged at the foot of the ghaut, and nine transported for life; orders were at the same time passed to station a strong police guard at a central place in the Saura hills, at the beginning of the cold season or towards the end of 1865.

125. In moving up to take this position, the police were once more attacked, and it was found necessary to beat a retreat down the ghaut, which was effected in good order and without loss. A larger force was then assembled, and after a brief but harassing campaign, the selected post was firmly occupied in January 1866. The Sauras have returned peaceably to their homes, and no further trouble is anticipated. Three ringleaders, on this occasion, were transported for life.

CHAPTER IV.

ADMINISTRATION OF JUSTICE.

SECTION I.—JUDICIAL, MAGISTERIAL AND REVENUE COURTS.

1. The establishment of the Agency in 1839, and the subsequent contractions of its limits have been described in Section XIII of Chapter III. The Civil and Session Court of the Zillah sits at Vizagapatam. The criminal work is found very formidable, and it will probably shortly be deemed necessary, in justice to parties to Civil suits, to appoint a Principal Sudder Amîn to the district. Subordinate to the Civil Court, there are six Munsif Courts, viz: 1, Rāyavaram (shortly to be transferred to Yellamanchili); 2, Vizagapatam; 3, Bimlipatam; 4, Vizianagram; 5, Rajām (near Pálconda); 6, Pārvatipur. A Munsif's jurisdiction extends to actions for the value of Rupees 1,000 and up to Rupees 50 he has the powers of a Small Cause Court.

2. The Civil Judge and his Munsifs disposed of

7,633 suits in the year 1864.
7,778 „ „ 1865.

The value of the property at issue in the suits pending at the close of these years averages seven lacs of Rupees.

3. The operations of Village Munsifs (Regulation IV of 1816) for the same year were,

1864—Cases disposed of........... 538
1865 „ „ 621

4. Village Punchayets (Regulation V of 1816) hardly exist, except that both parties, in boundary and other suits, under Regulation XII of 1816, before the Collector, occasionally agree to refer their claims to such tribunals. If *either* party wishes it, the Collector can refer the dispute to a District Punchayet (Regulation VII of 1816) to be

assembled by the District Munsif. The entire number of suits disposed of by Punchayets, village or district, in the Zillah of Vizagapatam amounted,

In 1864 to........................ 12
In 1865 to.. 23

5. The distinction between these two kinds of Punchayet is, that Village Punchayets have cognizance of suits for money or other personal property only, while district Punchayets embrace landed property as well; in neither case is the jurisdiction limited to any particular amount. The limit of a Village Munsif's jurisdiction is ten Rupees, and the suit must be for money or personalty; but as an arbitrator he can decide, with the same restriction, suits to the value of 100 Rupees.

6. Under Act XXIV of 1839, the Collector of the district, as Agent to the Governor of Fort St. George, is the Civil and Session Judge for the Agency tracts. The criminal work is tolerably heavy: in 1865, the first year in which the Agency limits were contracted to the base of the hills, the number of persons arraigned before the Agent was 76 against 101 in 1864. The principal crimes are murders and other culpable homicides; altogether, seventeen public executions have been carried out in the hills, since the year 1863, when the Agency Officers and the police commenced entering upon the occupation of the country. These examples have been very effectual, and were certainly much needed by the lawless population we found ourselves in contact with.

7. Early in 1864, a hasty, ill-considered proposal was made to establish Courts of Civil Justice in the Jeypore country; the history of which is as follows; we quote from the Agent's Report on the Administration of the year 1865:—" The Inspector General of Police, on the 26th January 1864, when we had been just one year in the country, reported to Government that the police arrangements had been perfected, and that it only remained to place two or three qualified Munsifs there, for the administration of Civil Justice, he (Mr. Robinson) being " satisfied that no country more urgently required the means of obtaining justice, between man and man, than Jeypore." This proposal being referred to me, I deprecated it as altogether inexpedient; I showed that the triumphant tone adopted by the Inspector General was hardly justified by the actual facts, and, partly for the information of Government, and partly for his

own, (for Mr. Robinson has not at any time set his foot in Jeypore) I summed up, what I had already in my first report described in detail, the salient characteristics of the country and of the wild races by whom it is tenanted."

"I had the good fortune, on this occasion, to obtain the concurrence of Government in my views. The Governor in Council defers "to the arguments advanced in the 29th paragraph of Mr. Carmichael's "Report, against the establishment, at present, of Courts of Civil "Justice in the Jeypore country. It appears to be questionable, "with reference to the state of things described in that report, "whether the time has yet come for the establishment of such "Courts. For the present, the district and village headmen should "be incited to settle small disputes of a civil nature. In such a "community the disputes regarding the title to property cannot be "important or numerous, and the mediation of neighbours (or Pun-"chayets) under the supervision of the headmen is, in the opinion "of the Government, the best mode of adjusting them at present."

The foregoing order is dated the 13th September 1864, but on the 3rd June 1865, or in a period somewhat under nine months, the Government, *proprio motu*, as it would appear, and without, so far as I am aware, any further indication of the views of the original projector, the Inspector General of Police, on the subject, pronounce the absence of these same Courts "a very unsatisfactory state of things."

"This rapid change in the opinion of the Government, I trust I may say without offence, has a good deal perplexed me. When I proceeded on my hill tour in December 1864, I took the Government Order of September with me, and requested the Assistant Agent at Jeypore, Lieutenant Smith, to ascertain, through the Dewan, the number of petty suits actually referred to the arbitration of local Punchayets in the Jeypore country during the year 1865. These inquiries were made, and the result laid before me when I reached Jeypore in February last. The total number of such suits was 293, of which 20 only remained undisposed of at the end of the year."

"Here then, we see in actual working, the ancient primitive system of India, adjudication by Punchayets; a system which so approved itself to MUNRO, MALCOLM, and other eminent administrators, that they were in favor of its universal restoration. Without however entering into that question, there is no difficulty in show-

ing that it is a system eminently suited for the sparse and rugged population of these hills. The indigenous tribes that inhabit the mountainous belt of country, between the Mahānadi and Godāvari rivers, undoubtedly belong to one great family, of which the Khonds are the most prominent branch. The system of Government, established amongst this semi-barbarous people, is described by MACPHERSON, who probably knew as much about them as any British functionary before or since, to be "as purely patriarchal as that of any people to "which accurate observation has extended." There is the patriarch of the tribe, of sub-divisions of tribes and of villages, aided and controlled by the elders of the community. The moral influence of the patriarch and elders is found entirely sufficient in the adjustment of all differences between members of the same tribe. Where the feud affects separate tribes, a settlement becomes more difficult. In former days, it would probably have been effected by a stand-up fight between the forces of the disputants. Now, it would be the duty of the Magistrate to intervene, to refer it to a jury of unprejudiced persons, (who would examine the witnesses and parties under the sanction of the oaths or ordeals which find favor with the community) and to enforce their decision. But occasion for the exercise of this authority occurs so rarely that it is unnecessary to say more on the subject, except that of all possible tribunals, a regularly constituted Civil Court appears to be the most open to objection."

"There is another point of view. Civil Courts, I have shown, are not wanted, the petty claims and trivial quarrels that arise being adjusted by the Punchayets, who, besides administering justice, always make a point of reconciling the parties, a matter of infinite consequence in a society like Jeypore; and the tribal disputes requiring prompt and decisive action, suitable to the emergency, on the part of the Magistracy. But though Civil Courts would be inoperative in the one case and are unnecessary in the other, there remains one thing that they would be effectual for. They would enable the grasping, knavish, sordid Telugu usurer to fix his talons in the vitals of the petty Chiefs and headmen of the hill community. With these simple gullible clients, he would soon drive a very good trade, in the course of which crops would be attached, ancient patrimonies sold over the heads of the proprietors, and the proprietors themselves thrown into jail. A few years of a regimé like this would end, as they ended amongst the SONTHALS. We should have a general insurrection, accompanied with atrocities to which the late

outbreak in Ganjam affords no parallel. This is my unqualified belief, I must therefore be permitted again to urge that things be allowed to remain as they are. Until the country is in a very different condition from what it is at present, it will suffice to encourage and promote the system we find, the system of Punchayets, which entirely meets the wants and requirements of the bulk of the community. Should cases of any special importance arise, the European Officers of the Agency will intervene, or the Native Magistrate will be authorized by the Agent to do so."

8. This reference elicited the following order, which it is hoped will set the question at rest for the next quarter of a century, at least.—(Pro. Govt., Judicial, No. 909, 7th June 1866.)

"Adverting to the Agent's arguments against the establishment of Courts of Civil Justice in the Jeypore country, it seems sufficient to observe that the Government did not press for any immediate change in the mode of settlement by arbitration, which they had previously decided was best suited to the existing state of things among the communities concerned. They simply desired, as they still do, that the question of the eventual establishment of regular Courts should not be lost sight of."

9. There are fourteen Sub-Magistracies in the Zillah*(a)* and six in the Agency*(b)*.

(A.)

(1) Golgondah—*Kasbá* Nursipatam.
Sarvasiddhi—*Kasbá* Yelamanchili.
(2) Víravilli—*Kasbá* Chóḍavaram.
Ankapilli.
Vizagapatam.
(3) Srungavārapukóṭa.
Bimlipatam.
Vizianagram.
Chipurapilli.
Gajapatinagaram.
(4) Pálconda.
Bobbili.
(5) Sālúr.
(6) Pārvatipur.

(B.)

(7) Gunapur.
Rāyagaḍḍa.
(8) Aurāḍa—*Kasbá* Pādava.
Mahadeopuṭṭi.
Naorangpur.
Jeypore.

(1) includes the hill Muttās of Golgondah, under the Agency.

(2) includes a few Agency villages, on the slopes of the ghaut.

(8) includes the hill Zamindary of Kāsipur, under the Agency.

(4) includes the Muttās of Pálconda, under the Agency.

(5) includes a few Agency villages on the steps of the ghaut.

(6) includes the Alamanda and Nārāyanapatnam hundās of Jeypore, under the Agency.

(7) includes the hill tracts of the Kurupām and Mérangi Zamindaries, which continue under the Agency.

(8) includes hill 'Mādgole' and hill 'Pānchipenta.'

10. The head-quarters of the Magistrate is Vizagapatam; the Principal Assistant resides at Narsipatam; the Senior Assistant at Pārvatipur; these two Assistants are also gazetted as Assistants to the Agent. The Assistant Agent is not assistant to the Magistrate; he lives at the town of Jeypore; there is generally an Assistant Magistrate besides. The present Senior Assistant and the Assistant Agent are both Military Officers; the former has qualified under the Statute, and his appointment as Senior Assistant in the 'Regulation' portion of the district, has received the sanction of the Secretary of State.

11. The criminal work coming, before the several descriptions of Courts, is shown in the annexed Memo., for the last two years :—

Courts.	Convicted.	Discharged.	Committed.	Total.
1864. Agency.				
Agent. { Sessions	84	17	...	101
Agent. { Magisterial	4	3	...	7
Assistant Agents	205	126	18	349
Sub-Magistrates	1,823	3,328	183	5,334
Total...	2,116	3,474	201	5,791
Ordinary.				
Session Judge	38	65	...	103
Magistrate	47	48	4	99
Assistant and Deputy Magistrates ...	135	163	19	317
Sub-Magistrates	3,463	10,146	248	13,857
Total...	3,645	10,357	271	14,273
Grand Total...	5,761	13,831	472	20,064

Courts.	Convicted.	Discharged.	Committed.	Total.
1865. Agency.				
Agent, Sessions	57	19	...	76
Assistant Agents	105	100	16	221
Sub-Magistrates	632	419	78	1,129
Total...	794	538	94	1,426
Ordinary.				
Session Judge	99	124	...	223
Magistrate	52	50	1	103
Assistants and Deputy Magistrates ...	659	385	21	1,065
Sub-Magistrates	4,008	7,833	271	12,112
Total...	4,818	8,392	293	13,503
Grand Total...	5,612	8,930	387	14,929

12. The Code of Criminal Procedure does not alter or effect the jurisdiction or procedure of Heads of villages, under the Madras Regulations, which give these functionaries power, in assaults and other inconsiderable offences, and in petty thefts, to lodge the culprit for twelve hours in the village choultry, or, if he be of low caste, to place him in the stocks for six hours. 1,327 cases were reported in 1865, as disposed of by Heads of villages.

13. It remains, now, to describe the operations of the Collector and his Assistants, as Judicial Officers.

By the Madras Code (Reg. VII of 1828,) a Subordinate, or Assistant, Collector in charge of a particular division of a district has *ex officio* authority to exercise, within the division under his charge, "all "the powers granted to Collectors by the regulations now in force, "or that may be hereafter enacted, unless the contrary shall be "expressly declared in any regulation;" but his proceedings are subject, in all cases, and in the fullest manner, to the superintendence, control and revision of the Collector.

14. Regulation XII of 1816.—Claims to lands or crops, the validity of which depend on the determination of an uncertain and disputed boundary or land mark, fall under this enactment; (2) disputes respecting the occupying, cultivating and irrigating of land,

which may arise between Zamindars and their ryots. If the defendant denies the truth of the plaint, the matter is to be referred to a Village Punchayet, if both parties agree to such reference; or to District Punchayet, if either party desires it. The decision in either case is carried out by the Collector. This regulation is not often called for.

15. Regulation V of 1822.—This is now superseded by the Madras Council's Rent Recovery Act, No. VIII of 1865, (brought into force on 1st January 1866,) the provisions of which have been set forth in the Section 'Landlord and Tenant', *suprá.*

16. Regulation IX of 1822.—This enables Collectors to take cognizance of malversation in revenue affairs; but prosecutions in such cases are now generally preferred under the Indian Penal Code.

17. Regulation VI of 1831.—This provides that all claims to the possession of, or succession to, hereditary village offices, or to the enjoyment of any of the emoluments annexed thereto, shall be adjudicable by Collectors alone. The Collector may require any of the resident native inhabitants of his district to sit with him as Assessors, or may refer the claim to Native Assessors for investigation. The office of Village Karnam (accountant) in Zamindaries is not within the scope of this regulation. Such Karnams cannot be dismissed from their offices, except by the sentence of a Civil Court (Section V, Regulation XXIX of 1802.) On the death of any of his Karnams, the Zamindar, in nominating a successor, must select one of the family, if it supplies a fit and proper person. If from minority or other sufficient cause, the heirs are all incapacitated, he may appoint an outsider.

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18. *Statement of Judicial Cases disposed of by the Collector and the Assistants during the years* 1864-65.

Officers.	Under what Regulations.	Pending at the close of the last year.	Instituted during the year.	Total.	Disposed of.	Remaining.	Remarks.
1864.							
Collector	Reg. XII of 1816...	...	...	...	...	...	The Collector's work is chiefly appellate.
	Reg. V of 1822	14	107	121	85	36	
	Reg. IX of 1822......	...	...	...	...	...	
	Reg. VI of 1831......	6	57	63	38	25	
		20	164	184	123	61	
Principal Assistant..	Reg. XII of 1816.....	...	30	30	12	18	
	Reg. V of 1822	...	299	299	274	25	
	Reg. IX of 1822......	...	...	...	...	..	
	Reg. VI of 1831......	14	158	172	138	34	
		14	487	501	424	77	
Senior Assistant ...	Reg. XII of 1816	...	18	18	5	13	
	Reg. V of 1822	2	257	259	228	21	
	Reg. IX of 1822......	...	...	...	...	...	
	Reg. VI of 1831......	6	58	64	37	27	
		8	333	341	270	71	
1865.							
Collector	Reg. XII of 1816....	...	7	7	7	...	
	Reg. V of 1822	36	262	298	296	2	
	Reg. IX of 1822......	...	2	2	2	...	
	Reg. VI of 1832......	25	108	133	125	8	
		61	379	440	430	10	
Principal Assistant..	Reg. IV of 1816. ...	...	13	13	6	7	
	Reg. XII of 1816 ...	18	41	59	46	13	
	Reg. V of 1822	25	225	250	243	7	
	Reg. IX of 1822......	...	8	8	8	...	
	Reg. VI of 1831....	34	66	100	84	16	
		77	353	430	387	43	
Senior Assistant ...	Reg. XII of 1816 ...	13	30	43	26	17	
	Reg. V of 1822	31	142	173	140	33	
	Reg. IX of 1822......	...	...	...	...	...	
	Reg. VI of 1831......	27	92	119	66	53	
		71	264	335	232	103	

SECTION II.—JAILS.

19. The old Zillah Jail was situated within the Vizagapatam fort, in a very confined site; it was formerly a factory. In 1839 an upper story was added, for the accommodation of the Subordinate Court of Chicacole; this is the present Court house of the Civil and Session Judge of the district. The dimensions of the Jail were altogether insufficient, and the ventilation extremely faulty. Nevertheless, up to the year 1862, the rate of mortality was very moderate, less indeed than in any other Jail of the northern division. In that year, cholera of a very virulent type broke out amongst the prisoners; they were moved out into tents, when the disease immediately stopped. After the premises had been thoroughly scraped and cleaned, and the ventilation greatly improved, the convicts were moved in again. They were healthy for a time, when the sickness appeared in a still more virulent form. Fresh prophylactic measures were adopted, but only with the same temporary degree of success. The building was then formally condemned; an estimate for a new Jail outside the town was sanctioned, and the prisoners, meanwhile removed into sheds, where their health has been good, except when over-crowded.

20. The present* number of prisoners is 446†. Some of these are awaiting transportation; others, whose sentence of imprisonment extends over twelve months, will be removed to the new Central Jail of Rajahmundry, when it is finished; others, hill men, will be sent to the new prison at Pārvatipur, which was constructed with a view to its providing accommodation for one hundred Jeyporeans (the present mortality amongst this class when confined in a Jail on the coast being truly deplorable); but from the rules now in force for securing increased space *per* man, it will not suffice for more than seventy-five. The new Zillah Jail provides accommodation for one hundred and seventy-two.

21. Persons sentenced by the Magistracy to one month's imprisonment and under, are confined in the 'Subsidiary Jails' attached to the tāluq Magistracy Court-houses, where they are locked-up in the cells all day and night, except when allowed to come out for their

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* 31st August 1866. † 38 Females.

The accompanying Statement shows the sanctioned strength of the Constabulary of the district.

Name of District.	Date of sanction.	Area square miles.	Population.	Number of Tāluqs and Zamindary divisions.	Number of Police Stations.	No. of European Officers.	Constabulary.			Ratio of Force.	
							Inspectors.	Constables.	Total.	Square mile one to	Population one to
Vizagapatam, including Jeypore Zamindary...................	7th June 1861	18,935	15,71,854	21	102	3	34	1552	1586	121	1007

24. In 1862 the Agent, accompanied by the Superintendent, proceeded into the Jeypore Zamindary. Previous to their arrival no attempt had been made to introduce any system of police into the country which had been hitherto a *terra incognita.* Heinous crime had gone unchecked, and there was little security to either life or property.

At the commencement it was found necessary to move into the country with a considerable body of the low country Constabulary, but in consequence of the inclemency of the climate, these men had to be relieved by local material.

In commencing work in this district, the Superintendent had to proceed with caution. The innovation of a Civil Police was naturally regarded with distrust by the Rājah, and through fear of incurring the displeasure of their chieftain, the people would not come forward for enlistment. The usual amount of exaggeration and disbelief in our mission had to be contented with, but, in spite of local impediments and a malarious climate, the police have now taken a strong hold of the country.

The disturbances in the Saura Malyahs which occurred in August 1864 and December 1865 are the only occasions on which the police have come into actual collision with any considerable portion of the hill population.

In May 1865, part of Jeypore, consisting of the tāluqs of Aurada, Mahadeoputti, Naorangpur, and Jeypore with Malkangirri, became a separate police district. The Gunapur tāluq (which comprises the hill Khond and Saura tracts) and that of Rāyagaḍḍa remain attached to the Vizagapatam Police District.

25. Town Police is supplied in the three large towns of Vizagapatam (*cum* Waltair) Bimlipatam and Vizianagram. These parties are worked on the principle of the Metropolitan police, namely, one-third on duty by day, and two-thirds by night. By the Town Improvement Act of 1865, the Municipal funds will provide 75 per cent. of the cost of maintenance of the Town Police, which is still to form part of the General Police Force of the Presidency, enrolled under Act XXIV of 1859.

26. *Crime.*—A short comparative Statement of four years crime is inserted here for facility of reference.

	1862.			1863.			1864.			1865.			Total.		
	Cases reported.	Cases detected.	Persons convicted.	Cases reported.	Cases detected.	Persons convicted.	Cases reported.	Cases detected.	Persons convicted.	Cases reported.	Cases detected.	Persons convicted.	Cases reported.	Cases detected.	Persons convicted.
Murder ...	7	1	1	16	6	1	25	13	34	19	7	8	67	27	49
Dacoity ...	1	1	5	5	1	2	16	2	36	15	4	22	37	8	65
Robbery...	10	2	4	4	2	4	12	3	4	10	4	7	36	11	19
Burglary..	427	58	71	498	71	98	483	70	128	586	144	228	1,944	341	525
Theft ...	620	369	534	751	324	511	919	374	613	1,076	569	1,081	3,366	1,630	2,739
Total...	1,065	428	615	1,274	404	621	1,465	462	815	1,706	728	1,346	5,450	2,017	3,399

27. The above statement shows that the number of cases reported of violent crime, against persons and property, has increased.

Murder.—In respect to murder, it should be borne in mind that the number of cases does not tell either for or against the efficiency of a police. The real test is the number of cases detected and persons convicted. In 1862, one case in seven was detected; in 1865, one case in twenty-seven was detected.

Dacoity and Robbery.—Dacoity and robbery are crimes almost unknown in this district, the few cases that occur are mostly of a trivial character, and are principally committed by Sauras. The detection of such cases is attended with much difficulty. The police, until lately, were not in a position to follow the robbers into their mountain fastnesses.

Burglary and Thefts.—In respect to burglary and thefts, the returns show an increased number of cases reported. It is believed that the real cause of this increase is not that there is *more* crime, but that crime is better reported. This opinion is borne out by the fact that there is not a proportional increase in the value of property stolen. The number of cases of receiving stolen property has steadily increased; this shows an improvement in the working of the police. An increasing number under the head of Receiving Stolen Property, is sure to be followed up by a corresponding decrease under the heads of Burglary and Thefts.

28. The Criminal Returns show that a steady improvement in the prevention of crime is perceptible. As a detective agency the police are undoubtedly deficient. In the Metropolitan police there only a few true detectives in the entire force of nearly six thousand men. The quiet patient diligence and ready resources of a true detective are rarely met with, even in England; and in this country, where crime carries with it less disgrace, and a Constable's efforts are paralyzed if he is not allowed to look to the prisoner for supplying the evidence against himself, skill in detection will be for some time to come but of a slow growth.

29. Every member of the force, however, now undergoes a regular course of instruction, which in time must be productive of good results. Even now, the police seldom err through actual ignorance, and year by year, as the force gains a closer knowledge of the criminal population, they become more skilful in detection.

CHAPTER V.

REVENUE.

SECTION I.—LAND REVENUE.

1. The land revenue of Vizagapatam is within a fraction of thirteen lacs; of which nearly ten lacs are paid by the Zamindars, the Honorable the Maharājah of Vizianagram alone contributing one-half of this amount. In seasonable years, the ryotwary tāluqs of Golgondah and Sarvasiddhi bring in something over a lac and three-quarters. A lac and a quarter are yielded by " rents for more than a year," of which Arbuthnot and Co. pay Rupees 1,20,000. The quit-rent fixed on Inams by the Commission, comes to about Rupees 46,000.

2. The last Return, dated 7th of September 1864, showing the cultivation of special products, gives ——— acres under sugar-cane, ——— under cotton and ——— under indigo cultivation. A detailed statement will be found in the Appendix, but it is believed that the preparation of such statistics are not undertaken in the Zamindaries with any degree of care.

3. The two Government tāluqs consist, as has been already observed, of portions of lapsed Zamindaries. The lands were never at any time surveyed, not even after the roughest method. We call upon the ryots to pay what they paid for their farms at the time of the lapse; and for newly occupied lands, the rate paid by the adjoining land of the same class is charged. The Government have recently ordered that these tāluqs, having first been demarcated and surveyed by Officers of the Survey Department, shall then be assessed by the Collector, on the principle of an equal division of the net proceeds of the several classes of land between the Government and the ryot; and that the commutation of the share to an annual money payment shall be determined by a reference to the market prices for a series of years.

4. The revenue from wet lands in these tāluqs is Rupees 1,25,000 against 50,000 Rupees, from dry lands. The irrigation works are tolerably extensive, but are not maintained in efficient repair, which leads, in bad seasons, to the necessity of considerable 'Remissions'

being granted to the ryots. The following account of the chief sources of irrigation is given in a Report of Mr. Longley, late Principal Assistant :—

5. The main sources of irrigation are:—

(1)	The Varāhanadi	Rivers.
(2)	The Shāradānadi	
(3)	The Komoravolu Ava	Lakes.
(4)	The Kondakirla Ava	

6. The Varāhanadi river rises in the hills, twenty miles to the north west of Nursipatam, takes a south-easterly direction for about forty-five miles, and empties itself into the sea at Wattāda. On this river are three anicuts, belonging to Government; and four, belonging to the proprietors through whose lands the river flows. A new and important anicut, about eighteen miles from the head of the river, and within a mile and half of Nursipatam, has been completed. It is called the Gubbada anicut, and was designed to irrigate about four thousand acres of land at Nursipatam, Balegolum, and Bodapilly, the greater part of which is now waste. The benefits of this work, it is now believed, were greatly over-estimated; however, besides increasing (in whatever degree) the revenue of the tāluq, it will be a great boon to the people of Nursipatam, by bringing water to their large tank, and ensuring a supply of water for cattle all the year round; for the supply at the Gubbada is never failing.

7. The chief source of irrigation is the Shāradānadi, which rises in Mādgole, and takes a south-westerly direction through the Nursipatam tāluq, flowing past the large towns of Ankapilli and Kasimkota, through the extensive paddy flat of Dimila, and emptying itself into the sea at Wattāda. On the river depends the irrigation of the southern portion of the ryotwary tāluqs.

8. The Shāradānadi is crossed by six anicuts (the principal one is at Dimila) leading off to various channels. The two remaining sources of irrigation are the magnificent avas (or lakes) of Komoravolu and Kondakirla, the first, situated in the north-west of the tāluq, the second, on the south-east. These two lakes always hold sufficient water to give the paddy crop one good wetting, in case the November rains fail. Very few of the many large tanks in the tāluq depend upon the rain, which falls in the plains, to supply them. They are mostly fed by hill streams and supply channels, from the rivers and lakes. There are five hundred and sixty tanks and thirty-three channels.

SECTION II.—ABKARI.

9. This item of revenue, which is derived from the manufacture and sale of inebriating liquors, is farmed out in twenty districts, each district being conterminous with a tāluq, presided over by a Tahsildar or Sub-Magistrate. At the option of the renter, the rent is paid in the tāluq, or at the Collector's Treasury. The present lease is for two years, commencing with the current Fusly, July 1st, 1276 (A.D. 1866.) The total rent, for the twenty tāluqs, is Rupees 1,02,150 per annum. This is a great increase on former periods, the lease having at no time come up to 70,000 Rupees. In round numbers, there are one thousand and five hundred stills, as many toddy shops, and about two thousand arrack shops. The following account of the manufacture has been given us by Mr. J. A. C. Boswell, C. S.

Palms and manufacture of Toddy and Arrack.

10. Toddy, the fermented juice of the palm, is in this part of the country extracted from the following descriptions of palms. It is drawn from the palmyra, (BORASSUS FLABELLIFORMIS) Telugu, *Tadi;* by cutting off the top of the forming bud, and collecting the juice that issues from it in a pot hung under it. This bud is freshly cut every day, as long as it lasts. Toddy is also drawn from the wild date, (ELATE SYLVESTRIS) Telugu, *Ita;* and from the sago palm, (CARYOTA URENS) Telugu, *Jilaguchettu;* (the latter only above the ghauts) by tapping the trees, below the leaves, and inserting a palmyra leaf to draw off the juice, as it oozes out into a chatty hung below. Toddy is not drawn from cocoanut trees here, as it is in Madras. There are but few of them in this tāluq, and no beetlenut, (ARECA CATECHU) Telugu, *Póka chettu.* Arrack, the country spirit, is here usually distilled from toddy or rice, or from the flower of BASSIA LATIFOLIA; Telugu, *Ippa chettu.* It is also distilled from various cereals as *chamalu, raghi, kambu, korralu,* and *cholum,* but such spirit is considered very inferior, and its manufacture not remunerative. The following is a brief account of the method usually employed in distilling. A quantity of coarse rice is first steeped in water over night and placed the next morning in an earthen pot, having a hole at the bottom of it with a sieve of wicker-work; Telugu, *Sibbi,* for straining off the water. This pot is placed

over another larger one containing water, and, to prevent the escape of the steam, the seam where the two vessels touch each other, is closed all around with cow-dung. Fire is then put under the lower pot, and the water in it is boiled for about six hours, fresh water being poured from time to time into the upper vessel, which contains the rice. Then the rice is taken out and thrown on a mat to cool; and to it is added a compound of certain spices and drugs, previously prepared, in the proportion of half a tolah weight to thirty seers of rice. The following is a list of the correct ingredients in this compound, showing the proportion of each, but some of these are frequently not easily procurable and are omitted:—

Nalla uppi	... *Copparis sepiaria* (root) 1 seer.
Tella chitramúlam	... *Plumbago* (do.) 1 do.
Baḍḍu mudi	... (not identified) (bark) 1 do.
Néla tāḍi	... *Curculigo orchioides* (root) ½ do.
Néla jídi	... *Baliospermum polyandrum* (root) ¾ do.
Are velaga	... (*Feronia elephantum ?*) (bark) ¼ do.
Pilli tégalu	... *Urtica tuberosa* (root) ½ do.
Ala sugandi	... *Hemidesmus Indicus* (root) ¼ do.
Isarra	... *Aristolochia Indica* (root) ¼ do.
Paṭa	... *Cissampetos parcira* (root) ½ do.
Varagóki	... *Toddalea aculeata* (bark) ¼ do.
Konda kasivinda	... *Cassia sophora* (root) ½ do.
Néla tappida	... *Elytraria crenata* (root) ¼ do.
Nalla jídipikkalu	... *Semecarpus Anacardium* (nuts) 1 do.
Tāḍi kāyalu	... *Terminalia Bellerica* (nuts) 1 do.
Lavangalu	... *Myristica aromatica* (cloves) ¼ do.
Yālakulu	... *Cardamomum officinalis* (cardamums) ¼ do.
Jājikāya	... *Myristica meschota* (nutmegs) ¼ do.
Pippali módu	... *Piper longum* (root) ½ do.
Pippallu	... Do. (seeds) ¼ do.
Akupatrikam	... *Cinnamomum Eucalyptoides* (leaves) ¼ do.
Dumparāshtram	... *Globba oxixonsis* (root) ¼ do.
Konda golugu	... *Glycosmis Arboea* (root) ¼ do.

11. These ingredients are dried and pounded together, and then kneaded into balls, about the size of a lime, with arrack. These are placed in a basket between leaves of COMMUNIS RICINIS (Telugu, *Amudam*); and DATURA ALBA (Telugu, *Ummeta,*) for three days, till they become blue, when they are exposed to the air and dried, and

then put back between the leaves and used as occasion requires for distilling. In the manufacture of spirits, half a tolah being added to thirty seers of boiled rice, the whole is left for about twenty-four hours in an open basket. By this time fermentation will have commenced, when the rice is taken out and spread on the ground and so left for about a week, when it will have become consolidated into a mass. This is broken into small pieces and put into a pot, water being added in the proportion of eighty seers to thirty seers of rice, and so it is left for one day. Thirty seers of best rice are then added to it, and the whole boiled together. After this the rice is laid aside for ten days, only on the third being opened up and stirred about. By this time the fermentation will be sufficiently advanced to begin distilling. The fermented mass is placed in a large earthen pot under which fire is placed. Over this another jar is mounted, and into this the steam rises as the lower vessel boils; and as it does, it is condensed by the application of cold water to the upper pot, and the spirit is drawn away by a tube into another vessel. The arrack is sometimes double-distilled, when it is called *Pongu Sárá.*

SECTION III.—SEA CUSTOMS.

12. For details of receipts of the four ports, for the last five official years, see Appendix.

1861-62,	Rupees	38,000
1862-63,	„	33,118
1863-64,	„	36,382
1864-65,	„	48,849
1865-66,	„	35,928

In the last year, there was a pretty general failure of the oil seeds crop.

SECTION IV.— SALT.

13. Receipts for five years :—

1861-62,	Rupees	3,22,490
1862-63,	„	3,01,634
1863-64,	„	3,00,060
1864-65,	„	3,02,657
1865-66,	„	3,15,708

14. Before the introduction of the Permanent Settlement (1802), the Company had its salt pans in the Havéli lands of the Circars, and the Zamindars had their own pans besides. The Company's pans were let out on lease; the Circars and the Jaghire (Chingleput) supplied the whole Presidency; the selling price was from Rupees twenty-eight to Rupees thirty-five per garce*.

Regulation XXV of 1802 excluded salt from the assets of Zamindaries; and Regulation I of 1805, regulated the monopoly.

The price then fixed was 70 Rupees the garce; in 1809 it was raised to Rupees 105; but in 1820, on proof being afforded that the enhancement led to smuggling, it was brought down again to Rupees 70.

In 1828, it was once more raised to Rupees 105; the results were watched, and in 1831, it was found that the *quantity* sold had materially decreased; the revenue was ten lacs a year higher.

In 1844, to compensate for the loss effected by the abolition of the transit duties, the price of salt was raised from Rupees 105 to Rupees 180 per garce, or from 14 Annas the maund to Rupees one and a half the maund; however on the earnest representation of the Madras Government, the Court of Directors reduced it to 1 Rupee per maund or Rupees 120 per garce.

The next change was in 1859, viz., Rupee 1-2; in 1861 it was successively raised to Rupee 1-6, and Rupee 1-8; and in March 1866, to Rupee 1-11 per maund.

15. It has been estimated that about twenty lbs. of salt is the average yearly requirement per head of the population. Take six individuals as the average of a household; each household would consume lbs. one hundred and twenty of salt. This would cost Rupees 2-8 or thereabouts; but in point of fact, the laborer pays the retail shopkeeper, under the most favorable circumstances, half as much again, and very often double and treble, according to the distance of his village from the pans. In a district like this, where the means of communication from the coast to the interior are in a notoriously backward state, it becomes impossible for the great mass of the laboring classes, however bettered in their condition of late

* The weight of a garce of salt is taken on an average as exactly 120 Indian maunds; maund being eighty-two and two-seventh lbs. avoirdupois.

years, to indulge in a condiment so costly; they either go without salt altogether, or use *earth salt*, mixing a little water with it and straining off the saturated brine into their food. This earth salt is collected by smugglers from the different swamps, and bartered away to the ryots at the rate of four or five seers for one seer of ordinary grain. Fishermen along the coast cure their fish by rubbing in this same saline earth.

16. There are four pans in this district. *Karāsa* and *Bálcheruvu*, in the neighbourhood of Vizagapatam, *Bimlipatam* and *Kuppili*, ten miles from Chicacole. The second is to be abolished when the new pan at Pentakóta near Toonee, the frontier town of the Godāvari District, is constructed and in working order.

The Kudivāram, or manufacturer's hire, has been lately raised from Rupees seven and Annas eight to Rupees nine per garce delivered at the platform.

SECTION V.—STAMPS.

17. Receipts for five years :—

1861-62, Rupees	66,385
1862-63 „	81,000
1863-64 „	77,875
1864-65 „	1,05,272
1865-66 „	1,16,402

In February 1863, the Limitations Act (No. XIV of 1859) became applicable to the Agency Courts, whose jurisdiction then included seven-eights of the districts. The sale of stamps rose therefore to Rupees 81,000. In June 1863, the Civil Court of Vizagapatam was established, and three additional Munsiff Courts were constituted; hence the continued rise in these receipts.

SECTION VI.—TOTAL REVENUES.

18. Total Revenues for ten years :—

1856-57, Rupees	15,78,150
1857-58 „	15,80,422
1858-59 „	15,84,690
1859-60 „	15,92,881
1860-61 „	16,79,479
1861-62 „	19,09,674

1862-63	„	....	18,29,127
1863-64	„	....	18,75,703
1864-65	„	....	18,96,812
1865-66	„	....	18,08,587

From 1860-61 to 64-65, the Income tax was in operation; the revenue it yielded was, on the average of the five years, Rupees 83, 916 per annum.

The land revenue, being for the most part from Zamindaries, is not of an expansive nature. The new survey and assessment of the two ryotwary tāluqs will probably add something to the fisc, but, owing to the system of remissions in bad years, the returns from lands settled under ryotwary are not to be depended on; *e. g.*, we have this year remitted upwards of Rupees 40,000, being nearly one-fourth of the entire rental.

The extra sources of revenue show great elasticity, with the exception of salt.

SECTION VII.—LOCAL FUNDS.

19. *Local Funds.*—The sources of income, here, are ferry rents, avenue clippings, tax on firewood, the public bungalow fund &c., the surplus cattle pound fines. The last is the only considerable item, yielding in 1865-66 about Rupees 7000. The others are insignificant: the bungalow fees yield about 300 Rupees; not enough to cover the pay of the pensioned sepoy and sweeper allowed at each building. The difference, and the cost of miscellaneous charges, are met by an annual grant from Government. There are nine public bungalows in the district, viz:—

Vizianagram,	Nakkapilli,
Chittivalasa,	Yelamanchili,
Konādah,	Kasimkota,
Kottapālem	Waltair,
	Kottavalsa,

They are all on the old Great Northern Road (as it is called,) except the fourth and seventh.

CHAPTER VI.

TOWNS AND MUNICIPALITIES.

SECTION I.—THE POPULATION.

This, at the last Census,* (1862) amounted to 1,415,652. The Mahomedans are entered as 14,857; the Christians 1,213; the Hindús 1,400,056.

The twelve principal towns have populations as follows:—

Vizagapatam (excluding suburbs)	16,758
Vizianagram	17,019
Ankapilli	13,317
Bimlipatam	5,912
Pārvatipur	5,817
Sālúr	9,292
Bobbili	11,619
Pálconda	7,790
Gazaputinagram	1,721
Nursipatam	2,597
Kasimkota	4,508
Chódavarum	4,194

Three only of these towns, Vizagapatam, Bimlipatam and Vizianagram, call for any special remark.

SECTION II.—THE TOWN OF VIZAGAPATAM (CUM) WALTAIR.

2. The station is on the coast; latitude 17° 42′ north, longitude 83° 24′ east, in a small bay, the south extremity of which is bounded by a promontory, a remarkable hill, some 1,500 feet high, known to mariners as the "Dolphin's Nose," and its northern extremity by the village of Waltair; the breadth across the bay being about six miles. Another commodious bay, known as "Lawson's Bay," is found just beyond Waltair, flanked to the north, by two picturesque conical rocks.

3. The Fort, as it is called, lies in the south-west part of the bay, separated from the "Dolphin's Nose" by a small river, which forms a bar, where it enters the sea, but is passable in its present state for

* An estimate only, for the hill tracts.

vessels of two hundred tons, during spring tides. Within the Fort are the European Infantry Veteran Company Barracks, the Arsenal, the Session Court House, Church and other public buildings.

4. The native town adjoins the Fort, on its north and west sides. It contains numerous well-built houses; the main road is a broad and busy thoroughfare. The population of the town, exclusive of the suburbs, at the last Census is given at about 17,000 souls; and there is no doubt it would be greater, but for the want of room; the space on which it stands being shut in by a range of sand-hills between it and the sea on the one side, and by an extensive swamp, or marshy estuary, formed by the aforesaid river, on the other. It is fortunate that this swamp, which is about nine miles in circumference, has a free communication with the sea, by which it is inundated at every tide, thereby preventing to a great extent, any offensive effluvia. Two ferries ply between the north and south sides of the river, but the town has no suburb to the south of the stream. It is believed that a highly respected native family, long settled in the town, design the erection of a free bridge in this quarter. It would be a munificent act of charity.

5. Beyond the limits of the town is the parade ground, and, to the right, the Sepoy lines. On the parade ground, stand the Regimental Hospital and the Police Superintendent's Head Quarters. Between the parade ground and the high road, is the newly constructed Government Normal School, lately erected at a cost of Rupees 8,000.

6. Further on in a north-east direction, is the suburb called Waltair, extending about three miles along the coast. To this situation, which is considerably elevated above Vizagapatam, the Civil and Military Officers migrated some forty years ago. The climate* is exceedingly salubrious, at all events to visitors from the inland stations during the hot months, and it has been more than once proposed to create a Sanitarium there for Soldiers from Nagpore and Hyderabad. It must be added, however, that to persons long resident there, the climate is found to be highly relaxing, the air being soft, and the prevailing winds generally either the south-east wind or the easterly. Land winds are almost unknown, particularly during the day, being intercepted by the neighbouring hills. The south-west rains set in about the first week of June, and run into the north-east monsoon, about the middle of September.

* Madras Medical Topography, Volume II.

Months.	Average height of Thermometer.	Average height of Barometer.	Remarks.
January...	70° 0′	30° 0′	The temperature is at the lowest about the 10th, the wind being generally from the north-east, veering towards the east and south-east. The minimum of the thermometer is 60°. Heavy dews, weather serene, rain and lightning almost unknown.
February...	73° 0′	30° 1′	Not so cold as January, though pleasant. Heavy dews and occasional fogs throughout the month; the sky very clear, no rain or lightning: wind north-east, with frequent changes to the south-east.
March	79° 0′	30° 0′	The along-shore or south-east wind sets in during this month, and renders the air damp and sultry. Sky continues clear, little or no dew.
April	83° 0′	30° 0′	Wind towards the end of the month changes to the south-west, and blows with considerable violence. Dew and rain are almost unknown.
May	87° 0′	29° 9′	The south-west wind continues with heavy gusts, throughout the month. Land winds blow for about three days in the month, and usually alternate with the sea breeze.
June	87° 0′	29° 8′	The south-west rains begin to set in about the first week, and become more frequent towards the end of the month, and the sky is generally cloudy.
July	82° 0′	29° 9′	Rain more abundant than in last month. Wind from the same direction. Large masses of flying clouds seen in every direction. No sea breeze. Lightning and thunder occasionally.
August.....	82° 0′	29° 9′	Wind more westerly, and the rains are heavier. Thunder and lightning occur more frequently. The heat is much reduced, but the calms peculiar to this month are very oppressive. Continues cloudy.
September	80° 0′	29° 9′	The wind, rain and appearance of the weather, continue the same as in August, until about the 15th, when the north-east rains set in partially, and become heavy towards the end of the month. Thunder and lightning are frequent; oppressive calms still occur.

Months.	Average height of Thermometer.	Average height of Barometer.	Remarks.
October....	79° 0′	30° 0′	The north-east rains continue with great force throughout this month. The wind blows very fresh, sometimes amounting to a gale, and veering in every direction. Thunder and lightning occur frequently. The clouds assume a heavy appearance. Becomes cool towards the end of the month.
November	77° 0′	31° 1′	The rains cease about the middle of this month. Thunder and lightning seldom occur. The sky assumes a clear and serene appearance, and the weather becomes pleasant.
December..	73° 0′	31° 1′	The wind still from the north-east and east. The sky has a clear and tranquil aspect. Rain and lightning are seldom known, but towards the latter end of the month heavy clouds are often seen.

A.D. 1868.

7. The unhealthiness of the town of Vizagapatam, has been much mitigated of late years by the establishment of a voluntary Municipal Association, and, it is believed, by the removal of the Zillah Jail, an old Dutch factory, situated in the very heart of the population, and of singularly defective ventilation. The prisoners were moved out into tents, after a severe outbreak of Cholera, in 1862. A new and improved Jail outside the town is now under construction, and the convicts are now in temporary sheds, where their health is generally good, (*vide* Jails.)

8. The funds of the Municipal Association amounted, last year, to Rupees 10,500 and were supplemented by an equal sum from Government. This income is derived from ferries, bandies, and a small tax on houses. Similar institutions have been organized at Bimlipatam and Vizianagram, and are equally flourishing. A commodious Municipal Hall has been erected at Vizagapatam, opposite the Post Office. A library, reading room, and a young men's literary institution are connected with it.

9. In regard to schools; besides the Government Normal School, which includes a Practising School for boys, there are (1) the Hindú

Anglo-Vernacular School, with two hundred and seventeen pupils, assisted by a grant-in-aid, but managed entirely by a Committee of native gentleman; (2) the Roman* Catholic School with one hundred and sixty boys and girls; (3) the R. C. Orphanage, attached to the Cathedral, with seventy-five girls under the tuition of a Lady Superior and several Nuns from France; (4) the Vizagapatam Male and Female Orphan Asylums, for thirty boys and thirty girls, a Protestant Institution in connection with the Church of England, to which the Chaplain of the station is Secretary; (5) the London Mission Orphanage with twenty-five girls; (6) a small Day School under the same management; (7) the Army School with twenty-five boys and thirty girls, near the European Veteran Barracks: and several petty native schools, of an elementary character.

10. The town boasts a very excellent Hospital and Dispensary, built by public subscription in 1859, and maintained up to 1864 by the Government. The Government having then resolved to do no more for native hospitals than supply skilled attendance and medicine, the Honorable the Maharājah of Vizianagram came forward with the munificent donation of 20,000 Rupees, and thus endowed the hospital with funds to diet its sick poor in perpetuity. Adjoining the hospital is the Poor House, maintained by the Municipality with the aid of private subscriptions, and at some distance further is District Lunatic Asylum, kept up by the Government.

SECTION III.—BIMLIPATAM.

11. The Dutch East India Company appears to have built a fort and factory here, about the same time (middle of seventeenth century) as the English Company formed a Settlement at Vizagapatam. In the war between England and the Batavian Republic at the close of the eighteenth century, the Dutch lost all their possessions in India. The peace of Amiens (March 27th, 1802) provided for their restoration, which was precluded by the early renewal of the war, and actual restoration was made in 1819 to the King of Holland, agreeably to the convention of the Allied powers in 1814. The Dutch then held their territory at Bimlipatam till the 1st of June 1825, when it was made over by a Dutch Commissioner to the

* For the Statistics of the Catholic and Protestant Missions, *vide* Appendix.

Collector, under the operation of the treaty of March 1824, between his Britannic Majesty and the King of Holland; which provided for the cession of the Dutch places in India, with the town and fortress of Malacca, in exchange for Bencoolen and all the British Settlements on the Island of Sumatra, to be ceded to Holland, the latter renouncing all claim on Singapore, and Great Britain on the Island of Billeton.

12. Up to 1846, Bimlipatam was a miserable fishing village. About that time, Messrs. Arbuthnot and Co., having obtained the lease of the Pálconda estate, built a factory at Chittivalasa, a village close by, for the conversion of the sugar-cane, the cultivation of which they set themselves to develop, into jaggery. At the same time they engaged in other export business, principally oil seeds. This trade is now shared by some dozen French and English houses, whose representatives have settled in the town.

13. The tonnage has increased from 10,701 in 1852-53 to 83,760 in 1865-66; and it is worthy of note that the tonnage of dhonies or Native craft has within the same period, fallen from 6,093 to 5,634. The value of last year's exports is 22¼ lacs, and of exports and imports, 31½ lacs. Besides this, the value of the trade in bullion stood during the same period as follows, in Rupees:—

Exports 2,13,349, imports 9,27,935.

There is now a sum of nearly Rupees 7,000 at the credit of the Port Fund.

14. The following are the chief institutions and public buildings of the town. They all owe their origin to the European community of the place.

Municipal Association.—Founded 9th February 1861.

Amount of local taxes from that date to 1st May 1866	Rupees 21,274
Grant by Government	„ 21,274
	Total...42,548

The Association has worked undisputed good; the income is mainly derived from a small tax on carts entering the town.

Hospital.—Rupees 1,985 were subscribed by the town for this building, and Government granted Rupees 1,960, Rupees 3,945

being the cost estimated by the Department of Public Works. However, the cost exceeded the estimate by 1,316 Rupees. The Government contributed 50 Rupees a month, on condition of medical aid being afforded *gratis* to the police and other public servants. This institution has been of real benefit.

Church.—Subscription set on foot in 1853. Amount subscribed Rupees 3,011. In 1861 Government agreed to advance a like sum on condition that the Church be made over to Government. It was opened for public worship in November 1863, and consecrated by the Bishop of Madras in the following March.

School House.—(Vernacular.) Amount subscribed for this building (Rupees 1,333-5-4) was paid into the Treasury in August 1864. Eighty children attend the school; the building is not yet finished.

Town Clock.—A gift by the Honorable John Young; the town constructing a handsome tower for it.

A Municipal Reading Room.—Which is well supplied with newspapers, and where Public Meetings are held.

SECTION IV.—VIZIANAGRAM.

15. Vizianagram is situated in latitude 18° 2″ north, and longitude 83° 32″ east; at twelve miles distance from the sea. The garrison at present consists of one Regiment of Native Infantry.

At the distance of one mile from the cantonment, which is placed on ground sloping gently to the northward, are the fort and town, and lying midway is a large tank, which contains water at all seasons of the year. The fort is entirely occupied by the Palace and buildings of the Maharājah. The station contains about twenty Officers' houses; the compounds are very prettily laid out with gardens, and surrounded with trim hedges. There is a small Church; a Chaplain is allowed for the station, but he is required to visit Bimlipatam and Chicacole, two Sundays each month.

16. The climate is generally salubrious, though at some seasons of the year it is less so than at others. At the distance of six miles in a northerly direction are numerous spurs of hills, connected with the eastern ghauts, and in the vicinity of these, fever is always prevalent. They were formerly covered with trees,

* Madras Medical Topography, Volume II.

but are now bare, there being only a few detached patches of stunted underwood to be seen. The best season of the year is from September to March; residents at Waltair, especially children, derive great benefit from a change to the less enervating climate of Vizianagram during these months. In April the weather becomes warm, and towards the middle of the month, the hot land winds commence; the thermometer sometimes standing at 100° during the whole twenty-four hours, and at night seldom falling below 96°, when it is both oppressive and exhausting. Towards the end of May, rain falls, which cools the air; and early in June, after considerable atmospheric changes, the monsoon sets in; when it becomes cool, although the nights are occasionally warm. A good deal of rain falls in September and October, and towards the end of the latter month, cold northerly winds commence. The weather during the remainder of the year is cold, and to some persons disagreeably so. Near the Cantonment is the Race Course; the Races are held in December.

17. The Municipial Association of Vizianagram was established about the same time as that at Bimlipatam. The average receipts are Rupees 450 per annum from the town, and the Government subscribe an equal amount. There is a small house-tax, but the chief source of assessment is the cart-tax. The Committee consists entirely of native gentlemen, with the Senior Assistant Collector as Chairman.

The "Towns Improvement Act," is to take effect in these three places on the 1st November 1866.

CHAPTER VII.

CIVIL DIVISIONS.

SECTION I.—ANCIENT ZAMINDARI FAMILIES AND ESTATES.

1.—THE "VIZIANAGRAM" FAMILY AND ESTATE.

1. In a poem, called "Srí Krishnavijayam," the date of which is assigned to A.D. 1540, we are told of an immigration into Telingāna of four Rájápût tribes, the Vasishta, Dhanujaya, Kaundinyasa, and Kásyapasa, under the leadership of one MÁDHAVAVARMA, in the five hundred and fourteenth year of the Sáliváhana era, corresponding to A.D. 591. This Mádhavavarma is claimed by the Vizianagram family as their ancestor, and it is certain that all the Ráçavárs of the Northern Circars look up to the Maharājah of Vizianagram as their head.

2. The Rájápût colonists settled at Bezwarrah on the Kistna; forming in course of time a petty principality. The establishment[a] of the Bamani kings of the Deccan at Culburga and Beder, with the consequent dissolution[b] of the ancient Telugu kingdom, whose capital was at Warongol, does not appear to have affected their position; but they submitted, with the remaining chiefs of Telingāna, to the arms of Sultan Kúli, the founder[c] of the Kutteb Sháhi dynasty at Golgondah; and when Ibrahim, the fourth king[d] of that line, adopted the policy of largely employing Hindús in his armies and garrisons, the chiefs of the Vizianagram family enrolled themselves in his service, and became Sirdars of some consideration at the Court of Golgondah. The one best known is *Púsapáti* Mádhavavarmá, who took his name from the village of Púsapádu in the Kondapilli Circar, where he resided; but a Telugu poet derives it from the Sanskrit 'Púshavát,' belonging to the line of the sun, (Púshan) the Súryavansa, as distinguished from the Chandravansa or lunar race of Rájápûts. Anyhow, it is now the family-name.

(a) A.D. 1347.
(b) A.D. 1421.
(c) A.D. 1512.
(d) A.D. 1550 to A.D. 1580.

3. PÚSAPÁTI MÁDHAVAVARMA was the first member of the family who moved up into the district of Vizagapatam, then forming portion of the Chicacole Circar. This was in A.D. 1652, or thirty-five years before the extinction of the Golgondah dynasty by the emperor Aurangzebe. The Foujdar at Chicacole was then one Sher Muhammad Khan, and from him Mádhavavarma rented 'Kumile' and 'Bhogápuram.' In the lease of these tāluqs he was succeeded in A.D. 1690 by his son SITARÂMACHANDRA, who obtained the lease of ten additional tāluqs, and established himself at Potnúru with a retinue of one hundred and twenty-five horse and four hundred and fifty foot; a league with Gajapati Dēo of Parla Kimedy adding considerably to his importance. From Sitarāmachandra to VIJAYARAM RÂZ,(e) the Ally of Mons. Bussy, five Zamindars are enumerated; each added something to the aggrandisement of the family, and the Púsapátis were now a formidable power.

4. VIJAYARAM RÂZ, at an early period of his long tenure of the Zamindary, removed his residence from Potnúru to the site which now forms the town of Vizianagram. There he built the present fort, a quadrangular stone edifice with an enormous bastion at each corner.(f) It was noticed, or perhaps pre-arranged, that five 'Vijayas,' or signs of victory were present at the inception of this work. It was to be named after the owner, Vijayanagaram, and the foundations were laid on a Tuseday (Jayaváram) on the tenth day (Vijaya Dasami) of the Dasahara festival, in the year 'Vijaya' of the Hindú cycle, (A.D. 1713.) From Pedda Vijayarām Rāz to NÂRÂYANA BABU, with whom the permanent settlement of the estate was made in the year 1802, the history of the family is the history of the district, and has already been related. In 1817, Nārāyana Bábu found himself steeped deeply in debt, and agreed to mortgage his Zamindary to Government, until the bonded debt he owed was discharged, ~~which,~~ when consolidated, amounted to twelve lacs of Rupees, all European claims being disallowed. In pursuance of this object, the Government issued six per cent. bonds to pay off the creditors, so that it became the sole creditor, the Zamindar receiving 80,000

(e) See Chapter III, Section IV, supra, he is sometimes called 'Pedda,' to distinguish him from his grandson (the present Maharājah's grandfather) who fell in the battle of Padmanābham, A.D. 1794.

(f) The fort, as it stands at present, is said to have been re-constructed by one of Bussy's officers about A.D. 1757.

Rupees per annum for his subsistence. In 1822, the whole of the outstanding public debt having been discharged, the estates were restored to the Zamindar. Again in 1827, Nārāyana Bābu once more made over his estates to the management of the Collector, and proceeded to Benares, on an allowance of Rupees 1,00,000 per annum. His debts at that period amounted to nearly seven lacs; and when he died at Benares in 1845, they amounted to eleven lacs, a considerable proportion of which was contracted in the sacred city. The average annual collections from the Zamindary during the nineteen years which elapsed between the late Rājah's departure from the district and his death, were Rupees 8,27,100.

5. The present Maharājah, at his father's demise, was in his twentieth year; he showed no great alacrity to return to the district, but the Government insisting upon it, he at last re-entered Vizianagram in April 1848. During the years 1845-46, 1847-48, Mr. Smollett, by the introduction of the Joint-Rent Village system, prevalent in the Zamindary tracts of the Circars, obtained a total of nearly ten lacs in each year. This system was successfully continued by Mr. Crozier, the Special Agent appointed for the Zamindary, it being deemed expedient to keep the estate under management, until it was completely cleared of its liabilities, and the young Rājah had learned to look after it himself. Mr. Crozier resigned his office in July 1852, when he handed over the Zamindary to its owner, with all debts discharged and a surplus in hand of Rupees 2,12,728.

6. That the Maharājah profited by the instructions and advice of Mr. Crozier is shown by the excellent conduct of his subsequent management of the estate, and the uniform liberality he exhibits in the promotion of every useful and philanthropic object. In recognition of his high character in these respects, His Excellency the Viceroy and Governor-General bestowed on him his present title of "Maharājah" in a Sanad, of which the following is a copy. His Excellency had previously honored the Maharājah by calling him to a seat in his Council for making Laws and Regulations, under date February 1863:—

To

The Honorable Maharājah Meerza Viziarām Gajapati Rāz Mania, Sultan Bahadoor of Vizianagram.

Whereas you tendered a sum of Rupees 20,000 as an endowment for the support of the Civil Dispensary at Vizagapatam, I therefore

in consideration of this instance of your liberality and of the example which you have set to neighbouring Zamindars in the general good management of your estates, confer upon you the title of Mahārājah as a personal distinction. Dated this 11th day of March 1864.

(Signed) JOHN LAWRENCE,

Viceroy and Governor-General.

The Mahārājah is further entitled to a salute, to be fired from the fort at Vizagapatam, on his arrival at that station, for the purpose of paying formal visits of ceremony to the chief authorities. The number of guns, by the last order passed on the subject, is *thirteen*,*

Rev. Dept., E. M. C., No. 606, 6th June 1848.

7. At the time of the permanent settlement, the Vizianagram Zamindary contained twenty-four Purgunnahs or Hundás, comprising eight hundred and thirty-four Jiráyati (assessable) villages, besides seventy-three Mōkhāsas and two hundred and fifty Agrahárams. The average value of the collections for three years (Faslis 1206, 1207 and 1208) exclusive of those branches of revenue, which by the operation of the permanent system were to be resumed, was Rupees 7,16,708; two-thirds of which, being the assessment determined on for lands held under ancient Zamindary tenure, are Rupees 4,77,805. Mr. Webb, however, in consideration of the great extent of arable Jiráyati land for the present uncultivated, proposed that for the first five years, the Zamindar should pay an annual Jamá of Rupees 5,30,000, and that from and after the sixth year, Rupees 5,44,000 should be assessed permanently on the Zamindary.

His calculation was as follows :—

Arable Jiráyati at present uncultivated.

Paddy lands..................	Garces	...5,0[illegible]5	15	10
Dry grain lands...............	„	...3,509	21	10

each garce representing such a quantity of ground as, if cultivated, would produce a garce of grain, which is the mode of calculation chiefly in use in the district.

Deducting, for the paddy lands, one-half the produce, as the ryot's share, and taking the average selling price of paddy on this Zamindary for the last four years, at Rupees 23 per garce, the progressive addition to the rental would be Rupees 58,121.

* The Mahārājah has recently been created a Knight Commander of the Most Exalted Order of the 'Star of India.'

Deducting, in like manner, one half of the quantity of dry grain lands, to answer to the ryot's share, 1,754 garce will remain. Two-thirds of this, or 1,170 garce would probably be cultivated with *Natchnes** or *Raghi*, and, at 20 Rupees per garce, the product is Rupees 23,400. The remaining third would be allotted to grains and oil seeds, the product of which, at the average medium rates of the selling prices, is Rupees 17,520. Grand total of paddy and dry grains, Rupees 99,041.

8. Such was the Collector's proposal; but the Board recommended that the permanent assessment should be fixed at five lacs of Rupees; being a medium between the settlement suggested by Mr. Webb and the result of three years' accounts. They observed that although a considerable portion of the waste lands, mentioned by Mr. Webb, would appear to have been formerly under cultivation, yet, as it was known that the produce of the district, in ordinary seasons, uniformly exceeded its home consumption and depended, therefore, for sale on the fluctuating demands of foreign markets; it was obvious, that until population considerably increased, the whole of the lands capable of being cultivated cannot at any one time be productive, and consequently, that a computation of resources, assuming the general cultivation of all the arable lands of the Zamindary, must be fallacious. The Board further remarked that Mr. Webb had not adverted to the Zamindar's right to Malíkana or proportion of one-tenth part of the salt revenue of his Zamindary. All things considered, therefore, the Board advised that the Sanad should be made out with a peshkash of five lacs. The Governor in Council concurred.

Board to Government, 22nd Sept. 1803; Government to Board, 22nd October 1803.

9. A separate Sanad was at the same time conferred on this Zamindar for the small hilly distict of Kāsipuram, on a peshkash of 600 Rupees. It formed part of the ancient barony of Srungavārapukóta, belonging to the 'Mukki' family. Like other petty chiefs, the 'Mukki Váru' were turned out by Vizianagram, but in the general confusion consequent on the sequestration of that Zamindary by Government in August 1793, one of the old family, Mukki Rājbhúpál Rāz, took forcible possession of Kāsipuram, the mountainous tract

* Eleusine coracana *and* E. stricta.

of the estate, and, as we have already related, did not make his submission to the Company till the year 1796. In that year, when the Vizianagram Zamindary was reconstructed, Kāsipuram was reserved by the Collector under rent, to prevent the Púsapátis obtaining any footing in the hills, in the then unsettled state of the country. It was leased first to the neighbouring Zamindar of Andhra; and then to one Sági Tirupati Rāz, who was avowedly a servant or dependent of Vizianagram. As it was too small to constitute the Jamábandi of a separate Zamindar, and as Vizianagram was practically the renter, it was deemed best to assign it to him. The Collector reported that "like Jeypore and the very hilly country in most of the "Zamindaries, the land is not estimated by any nominal determinate "measurement, but its average annual produce (excluding sayer, &c.) "for the last three years is ascertained to be Rupees 816."

10. It should be noted, in conclusion, that (1) the small Hundá of HIRAMANDALAM; and (2) the town of SRIKURMAM, both in the Ganjam Zillah; and (3) the town of KOTIPHALI in the Godāvari District, are portions of the Vizianagram Zamindary. The public demand on these outlying tracts is paid, with the rest of the Mahārājah's peshkash, into the Treasury at Vizagapatam, but, for all other purposes, they are now incorporated with the district within the limits of which they are respectively included.

11. As to HIRAMANDALAM, it appears that, when the Circuit Committee were prosecuting their inquiries (A.D. 1784), Gajapati Dēo of Parla Kimedy preferred a petition, complaining that this Hundá had been taken from him by the Púsapátis in 1771 by force and fraud. "The above representation being made known to Viziaram Rāz, we understand from him that his brother (Sittarām Rāz) when in power, having been instrumental in obtaining the Zamindary for Gajapati (*i.e.*, from the Chief in Council) and afterwards becoming security for three years' payments, the above country, was transferred to his family by the Ministers of Gajapati, then a youth and incapable of business." A Sanad to this effect was produced; on which Gajapati objected to the seal as not being his own but that of his Cutcherry, and entirely disavowed the signature. The Committee did not recommend that the possession of Vizianagram should be disturbed, and it has remained with them ever since. The collections for the eighteen villages of the Hundá were Rupees 5,119-6 at the permanent settlement.

12. In regard to SRIKURMAM and KOTIPHALI each is the site of a celebrated pagoda, and the Púsapatis made sufficient interest to retain them, when constrained by the first chief in Council to resign all the rest of the territory in Ganjam and Rajahmundry, which they had encroached upon in the unsettled period which followed upon the expulsion of the French from the Circars.

13. SRIKURMAM is on the sea coast, about six miles from Chicacole. After deducting Rupees 4,500 as the expenses of the shrine, the collections at the permanent settlement stood at Rupees 8,189-8-6. It is said formerly to have been a Saivite pagoda, but in the time of Rámánujá Chári, it was dedicated afresh to Vishnu, who is worshipped there now in his ' Avatára of the Tortoise (Kúrma). The great festival is kept at the full moon in Phálguna (February, March.)

14. At KOTIPHALI, the god Siva is worshipped with the title of Somésvara, under the emblem of the Lingam. At Rajahmundry, the river Godāvari* bifurcates, the upper stream being now called the ' Gautami,' the lower the ' Vasishta.' The town and temple of KOTIPHALI stand on the banks of the upper stream, half way between Rajahmundry and Coringa. For every act of devotion performed at this place, the *fruit* that arises to the worshipper is a *crore* fold; hence the name of the shrine. Near the pagoda, the Gautami river becomes for a short space the " Mátrágamanápahári," a way-worn pilgrim who had involuntarily committed the highest form of incest having here been cleansed from the pollution. Once every twelve years, Hindús flock to Kotiphali from all parts of the country for the festival known as " Godāvari pushkarum." He who bathes in the stream at Kotiphali during this period, obtains the same benefits as if he had bathed in every holy river throughout India in succession. More than this, during this twelfth year, the gods are all assembled at Kotiphali; consequently no marriage can be rightly celebrated at any other place for the time. A verse sums up the glories of the river here as follows :—

Rāvātire tapah kuryat ; maranam Jāhnavitaṭe :
Dānam dadyāt Kurukshetre, Gautamyam tritayam Varam.

that is to say, that while one shrine is celebrated for one benefit, and another for another, the river at this place secures you the whole.

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* Sometimes called " Vriddha (old) Gautami" down to the point of bifurcation.

15. To be warden of such pagodas as *Kotiphali* and *Srikurmam* entails a good deal of expense beyond the 'minaha' or remission conceded by the Company; which the Vizianagram family have always cheerfully borne, in consideration of the honor attached to it, in the eyes of the native community. The collections of Kotiphali, at the permanent settlement, deducting Rupees 3,000 for the pagoda, are Rupees 3,952-13-9.

II.—THE "JEYPORE" FAMILY AND ESTATE.

1. The Rājah of Jeypore claims descent from an ancient line of Kings in Jambúdesa. After noting the names of eighty-seven kings, the family chronicler introduces a prince named Vinayak Déo, who was encouraged by a dream to go forth and found a new dynasty at Nandāpuram, the ancient capital of Jeypore. The Rājah of the country, who was of the 'Síla Vansa,' received him with great cordiality, and, marrying him to his only child, shortly after resigned the throne in his favor.

2. Such is the legend; but a more sober account states that the first of the line was a dignitary at the court of the ancient Sovereigns of Orissa, the Gajapatis of Cuttack. At the commencement of the fourteenth century, the Gajapatis carried their arms as far southwards as the Deltas of the Godāvari and Krishna rivers, and in A.D. 1568, by the invasion of the Mahomedan General of Bengal, their kingdom was overthrown, when the last Sovereign fled, it was never known whither. It was between these periods, probably, that the present Jeypore family rose into distinction. Vinayak Déo, the founder, a Rájápût of the lunar line, (Chandravansa) is said to have married a daughter of the Gajapati, who bestowed this principality upon him, on the extinction of the old line of the Nandāpuram Chiefs; and, to secure his pretensions with the wild races of the Highlands, the new feudatory prudently took for his second wife, the last surviving princess of the ancient stock of 'Síla Vansa' rulers.

3. Whatever their origin, it is certain that an ancestor of the Jeypore family was in possession not only of the country comprised in the limits of the Jeypore Zamindary, as it now stands, but of all the present 'hill Zamindaries' which lie at the base of the ghauts, when the founder of the Vizianagram Rāj came up to Chicacole in

the train of the Golgondah Foujdar, Sher Mahammad Khan, about the year 1652. The tribute payable by Jeypore to the Foujdar was 24,000 Rupees.

4. The rapid elevation of the Vizianagram family to the position of Zamindar throughout the rich and fertile coast tāluqs of the district has been already related. The long period of unsettled government that elapsed between the overthrow of the Golgondah dynasty by Aurungzebe (A.D. 1687) and the establishment at Hyderabad of Asof Jah, the Soubadar of the Deccan, the first* Nizam-ul-Mulk (A.D.1724) led to the assumption of great independence on the part of the Foujdars of Chicacole. They adopted the style and dignity of *Nawāb*, and when, in 1753, Mons. Bussy obtained a Patent for the Circars from Salabut Jung, we have described, in the preceding pages how the local Nawab, Jaffer Ally Khán resolved to resist by force the entry of the French within the limits of his rule; and had Mons. Bussy failed in bribing Pedda Viziaram Rāz of Vizianagram to desert the Nawāb's interests, French rule in the Circars would have been of even shorter duration than it actually was. It was during his brief alliance with Viziaram Rāz against the advance of the French, that the Nawāb of Chicacole confirmed, by Sanad, a grant of the Jeypore country in Jaghire to Viziaram Rāz with the title of 'Manne Sultān' or Lord of the Highlands. The grant and title are stated to have been previously assigned by the Nizam himself, but the Sanad was actually issued under the seal of the Nawab of Chicacole.

5. During the eight years that intervened between the expulsion of the French (1759) to the regular establishment of the English (1767) we have seen that the government of the district (though it had nominally reverted to the Nizam) vested entirely in Sittarām Rāz, the elder brother and Dewan of the Vizianagram Chief. Under pretence of settling a disputed succession between Lālā Krishna Deo and Vikrama Deo, the sons of the last Rājah of Jeypore, he marched into the hills, and after driving out Lālā Krishna Dēo, compelled Vikrama Dēo, in return for his assistance, to make over his pretensions to Mādgole, Kāsipur, Andhra, Sālúr, Pānchipenta, Chemudu, Sangamvalasa, Kurupām and Méranghi, all of which were fiefs of the Jeypore Rājahs, and held by their principal retainers. Subjected to the oppressive rule of Sittarām Rāz, these petty barons soon rose in revolt, probably not without encouragement from Vikrama Dēo.

Sittarām Rāz, with the aid of the Company's troops*(the Chiefs in Council being lately established at Vizagapatam) quickly reduced them to submission and at the same time compelled Vikrama Dēo to take refuge in Bustar. The grant and title of 'Manne Sultān' abovementioned, were recognised by the Company's kaul to Vizianagram, and for some time Sittarām Rāz endeavoured to manage the country himself, assigning a small tāluq to Vikrama Dēo for his expenses; but the constant revolts of the Jeyporeans proved so irksome to him that he was glad to restore the whole to its owner, on an annual peshkash of 40,000 Rupees, but of which no more than 30,000 was ever obtained.

6. In the Report of the "Committee of Circuit" (1784) a proposal is made to create Jeypore into a separate Zamindary, at a peshkash of 35,000 Rupees. The argument was as follows: "We must confess ourselves to be of opinion that this estate being so entirely dependent on Vizianagram, is not only in appearance derogatory and detrimental to the Company's interest and authority, but, actually dangerous from the retreat it affords the guilty in cases of insurrection, from the command of troops and the only accessible passes that it leaves in the hands of that Zamindar; and besides, the patronage it affords him is a clear increase to his income of 30,000 Rupees a year. We therefore leave it to your Lordship's determination—considering the claims upon it as a Jaghire; it having been retained in a state of tranquillity many years by the Púsápáti family, and the difficulty the Mahomedans experienced in managing the country, and which appears the true reason of its ever having been alienated in any degree—whether this Rājah shall remain under the orders of Vizianagram; or, regarding the district as an extensive and almost impassible barrier, preventing the escape of insurgents from within, or entrance of enemies from without, abounding in difficult passages and having a climate perhaps the most destructive in the world to strangers—whether he shall not be rendered independent of all but the Company, and entitled by a separate *kaul* to an otherwise unrestricted management. A few years ago this measure might not have been so practicable, but he has so lately been made to feel the weight of the Company's arms, which reduced his whole country and obliged his

* Two battalions of Sepoys under a Captain Matthews, A.D. 1773-74.

father to fly into the Mahratta dominion, that there appears little reason at present to fear either neglect or defection."

7. Nothing was done on this suggestion, and Jeypore remained subordinate to Vizianagram till the year 1794, when in view of rewarding the Jeypore Chief for holding aloof from the Vizianagram party in the disturbances which followed the death of Viziaram Rāz at the battle of Padmanábham, Lord Hobart forwarded a Sanad for the possession of his estate to Rāmchandra Dēo and his heirs in perpetuity, on payment of a peshkash of 25,000 Rupees.

8. In his Report on the Permanent Settlement, dated 20th April 1803. The Collector, Mr. Alexander, while regretting that it was not found practicable, owing to the remote situation and very unhealthy climate of this Zamindary, to obtain the same distinct elucidation of the several branches of revenue, as in other estates, offers the following general summary :—" The whole of the Zamindary consists of thirty-one Purgunnahs or Muttās, the average revenue from which, upon a calculation of the three Fasli years 1207, 1208 and 1209, including the Sayer, was Rupees 58,397, from which however a deduction must be made when the Zamindar's receipts are considered, the districts of Bissemcuttack and Gunapur not being immediately under the management of Ramchandra Dēo; the former constituting a separate Zamindary held by a Tāt Rāz, who pays an annual Jamabandi of Rupees 3,344;* and the latter being a kind of hereditary farm in the family of a former Pātro or Dewan, now represented by Nārāyana Pātro, who pays for it the actual sum of Rupees 15,000. If therefore the average surplus to both the above persons (Rupees 3,531) be deducted, the remaining revenue will be Rupees 54,866; from which sum if the amount of Sayer for the district, exclusive of Bissemcuttack and Gunapur, be deducted—Rupees 9,233—the remaining land revenue will be Rupees 45,643; which when the easy Jamā paid to the Company, of Rupees 25,000 is considered, affords an ample surplus for the maintenance of the Zamindar; and of course when the Sayer shall be resumed, a proportionate deduction must be made in the above Jamā, as was promised by the kaul of Lord Hobart." In transmitting this Report to Government, the Board of Revenue in their letter of the 22nd September 1803, recommended accordingly that the permanent Jamā of Jeypore should be fixed at Rupees 16,000. This was

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* Now raised to Rupees 5,000.

sanctioned by the Government in their letter to the Board of the 22nd October following, para 20.

9. From the period of the permanent settlement till the disturbances of 1848, beyond the payment and receipt of peshkash, the affairs of the great Jeypore Zamindary, remained entirely unknown to the officers of the district. By the Sanad-i-Milkeut-Istimrar, the Government of course pledged itself to the duty of establishing an efficient Police, but nothing whatever was done to that end; and on one occasion, when the Rājah grew slack in his payments and there seemed no prospect of bringing him to a sense of his duty and allegiance without resorting to arms, Mr. Russell has stated that "the Government proposed to transfer the Zamindary to the Nagpore State, but the offer was declined." Its history from 1848 to the present time has been recorded *suprá*.* The present Rājah of Jeypore is the paternal grandson of Rāmchandra Dēo with whom the permanent settlement was made.

10. Before concluding this notice of the Jeypore family, it will be proper to give some account of their tenure of the 'Kôtapàd country, a tract which, commencing about ten miles north of the town of Jeypore, stretches about eighty miles further with an average width of thirty miles; it is bounded on the west by Bustar and on the north and east by Bendra Nowagurh and Kālahandy or Kharonde, all subordinate to the Central Provinces. The first notice of it is in the Circuit Committee's Report (A.D. 1784). "There is a district" they say "called Kotapad, producing about 4,000 Rupees a year, which this Rājah received from the Mahrattas; but being without the Company's precincts, the accounts were not sent to us." The country consists of five tāluqs, and belonged originally to Bustar; it was ceded to Jeypore by Daryá Singh, Rājah of Bustar, in return for the assistance afforded to him in recovering his Rāj from his younger brother, Ajmir Singh. The date of the cession is A.D. 1777. No quit-rent was reserved, but the grant was subject to the conditions, 1*st*, that Jeypore was to aid the Nagpore Government if Bustar gave just cause of offence, and was to aid Bustar against Nagpore if the Nagpore Government should unjustly oppress him; and 2*nd*, that the Rājah of Bustar should have the right to levy a

Kotapad,
Churchūnd,
Poragarh,
Umākōt,
Raigarh.

* Chapter III, Section XV.

certain tax, called *Mahádán* in the Purgunnah, being a duty of Rupees twenty-five on every one hundred bullock loads of merchandize exported or imported.

11. It is alleged by Bustar that there was a subsequent condition, viz., that Jeypore should attend every Dasahara festival with three hundred Peons and pay homage to Bustar as his lord. The paper containing his subscription to this additional tenure, Jeypore has always indignantly repudiated as a forgery; and with the exception of a brief interval in 1811, when they were seized by one Ramchandra Wāg, a Mahratta General from the Court of Nagpore, (who shortly afterwards restored them) the tāluqs have been held by Jeypore in complete and unrestricted possession, from the date of the grant in 1777. Bustar of course constantly threatened, and occasionally attempted, to wrest the grant back again by force of arms, and its possession by Jeypore was accompanied with great disquietude, constant alarms, bloodshed and expense.

12. From time to time, more especially in the first quarter of the present century, the question of these tāluqs formed a subject of reference from the local to higher authority. In 1813, the Government of Madras, adverting to the great inconvenience that might arise from Zamindars, subjects of the Company, holding lands in the territories of a foreign state, inform the Resident at the Court of Nagpore "that it will rest entirely with the Nagpore Government to resume the lands situated within its territories held by the Zamindar of Jeypore, and that the Magistrate of Vizagapatam will be directed to prevent, as far as possible, any resistance being offered by the Zamindar, should it be considered expedient to resume the lands." Nothing was done by the Nagpore Durbar; and in 1823, or ten years afterwards, the Resident submits the question for the decision of the Governor-General in Council, who remarked that "his "opinion is not favorable to the claims of the Bustar Rājah." Allusion is made to the ancient date of the grant "nearly forty years ago," and it is added that "an uninterrupted possession ever since that "period would seem to convey a very tolerable title to the Rājah of "Jeypore." Lastly in 1829, the Chief Secretary to the Government of Madras, addressing the Resident at Nagpore, observes, "With "regard to the Resident's request that orders may be given for the "restoration of the disputed tāluqs to Bustar, that the Governor in "Council is not aware that it is competent to the Madras Govern- "ment to issue such orders, and, moreover, that the Supreme Govern-

"ment (in the letter above noted) intimated that its opinion was "not favorable to the Rājah's claim."

13. Nothing of consequence transpired for more than thirty years, when in December 1861, a skirmish taking place between certain border villages, the Deputy Commissioner of the Upper Godāvari District of Nagpore proposed to the late Agent to the Governor to arrange a meeting with him at Jeypore, "when we can investigate, consider and come to a decision on this long-pending territorial dispute." Lieutenant Smith, Assistant Agent, was deputed to meet Captain Glasfurd on the frontier; his report was sent in on 3d May 1862, and after some further correspondence on the subject, the Governor General* directed that the tāluqs should remain with Jeypore, and that Jeypore should pay Rupees 3,000 per annum for them; Rupees 1,000 being payable to the British Government, as an equivalent, of the remission made by the Nagpore Durbar, and continued by the British Government, from the tribute of Bustar (in consideration of the alienation of Kotapad to Jeypore); and the remaining 2,000 Rupees as compensation to Bustar by the cessation of the right to levy Mahádán† in Kotapad. This 3,000 Rupees is paid into the Agent's Treasury by Jeypore with the rest of his peshkash, and is thence remitted to the Treasury officers at Chanda in the Central Provinces.

14. Besides the Kotapad country, one small tāluq, Sálmi, lying south of Kotapad, has been obtained by Jeypore by purchase from Bustar, at some period subsequent to the Permanent Settlement.

15. Up to the year 1862, Jeypore used to draw a peshkash of Rupees 300 from Kāsipur in the Kālahundy country, the history of which is this. There is a Zamindary called "Thooamool," subordinate to the Kālahundy Rāj. As far back as Fasli 1092, (A.D. 1686) Thooamool was granted by Rājah Singh Dēo, Rājah of Kālahundy, to his son Padman Singh, on a tribute of Rupees 300. Some twenty-five or thirty years after this, or in A.D. 1712, a grand-daughter of Padman Singh, by name Lalitámani Dévi, became the wife of the then Rājah of Jeypore, Vikrama Dēo, who, in honor of the occasion, is said to have bestowed the four Garhs of 'Kāsipur, Chandragiri,

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* No. 602, 11th September 1863, Foreign Department, Political.

† It may be noted however that the levy of Mahádán *by Jeypore* has been for some time prohibited by the Madras Government.

Besangiri and Mohalpatna,'* on his father-in-law, the Zamindar of Thooamool, on a quit-rent of three hundred Rupees.

16. About the same time, the two sons of the Thooamool Zamindar, on the death of their father, divided their authority. The elder brother took up his residence at the town of Thooamool with the title of 'Pát Rājah, the Rājah of the Turban or Crown, while the younger and illegitimate brother remained at the town of Kāsipur, with the title of 'Tát Rājah,' the Rājah of the Army, and became before long the actual manager of the Zamindary.

17. Constant disputes arising between the present 'Pát' and 'Tát' Rājahs, an Officer from the Central Provinces was deputed to inquire into them. He furnished his report on the 13th July 1862, at which time the Jeypore country was not more than nominally under this Agency; and it was decided by the Governor-General that the Tát Rājah should administer the Thooamool Zamindary, paying the Pát Rājah certain proprietary dues, and that neither Kālahundy nor Jeypore should for the future exercise any supremacy over Kāsipur.

Foreign Department, No. 935, 8th October 1862.

It was then urged by the Vizagapatam Agency, that, as the claims of Bustar to revenue out of the Kotapad tāluqs had been partially allowed, after a lengthened cessation of any receipts therefrom, a remission of the 300 Rupees peshkash which has, from whatever circumstances, been paid to Jeypore by Kāsipur, certainly for a great number of years, if not from the cession of the Garhs by Jeypore, might be allowed by the Madras Government to Jeypore; but the Government did not see the matter in the same light.

III. THE "BOBBILI" FAMILY AND ESTATE.

1. The Zamindar is a 'Velama Dora,' of the same branch of the tribe as the Zamindar of Venkatagiri in Nellore. In A.D. 1652, an ancestor named PEDDARÂYUDU, entered this district in the train of the Foujdar or Nawāb of Chicacole, Sher Mahammad Khan. Another retainer of the Khan's was Púsapáti Mādhavanarma, the ancestor of the Vizianagram family; and the rivalry between these two houses dates from this period.

2. Peddarāyudu, it is said, soon distinguished himself by rescuing the Nawāb's son out of the hands of certain rebels, whom he defeat-

* Mohalpatna was shortly afterwards given to Faker Singh, one of the grandsons of Padman Singh, and is now held separately by his descendant.

ed with great slaughter at a place called 'Rangavāka' near Palāsa in Ganjam. The Nawāb rewarded him with the lease of the Rājam *hundá* in this district, and gave him the title of RANGA RÂO, which has been borne by all his successors. The new Zamindar built himself a fort and Pettah, to which he gave the name of 'Bebbuli' (the royal tiger) in honor of his patron's designation, 'Sher.' From Bebbuli,' the name of the town and Zamindary has been corrupted into 'Bobbili.'

3. When the Circars were assigned to the French, Mons. Bussy agreed to lease Chicacole and Rajahmundy to Pedda Viziaram Rāz of Vizianagram. In this arrangement the chief of the Bobbili foresaw his own extinction, and being promoted besides by Jaffer Ali Khan, the Nawāb of Chicacole, and the rest of the anti-French faction, he resolved to oppose Mons. Bussy's establishment to the best of his power. The result has been already described.*

4. From the shambles in the fort at Bobbili, there escaped on that occasion two members of the Zamindar's family; his brother Vengal Rāo, and his infant son Gopāla Venkata Rāo, generally called 'Chinna Ranga Rāo'. They fled to Bhadrāchalam, but two years afterwards (1759) when Ananda Rāz of Vizianagram was at Masulipatam with Colonel Forde, they returned, and assembling their old retainers, got possession of the fort at Rājam. The Púsapátis at last were glad to compromise with them, giving them a lease of the Kavíte and Rājam *hundás* for Rupees 20,000 a year. Vengal Rāo lived three years after this, and was succeeded by Chinna Ranga Rāo for four years, when in 1766, Sittarām Rāz growing apprehensive of his influence, managed to seize him and imprisoning him in the Fort at Vizianagram, resumed the tāluqs. Chinna Ranga Rāo was in confinement till the year 1790, when he found means to make his escape. He fled into the Nizam's country, whence he was invited back by the Collector of the Northern Division in 1794, on the dismemberment of the Vizianagram Zamindary. His old tāluqs were restored to him, and shortly afterwards he adopted a distant kinsman 'Ráyadappa' for his son. He died in 1801, when great efforts were made by the Púsapátis to get his country incorporated with Vizianagram, but their prayer was rejected, the Permanent Settlement being made with the deceased's adopted son.

* Chapter III, Section IV.

5. Mr. Alexander reported that the Zamindary consists of three Purgunnahs, Bobbili, Rājam and Kavíte, containing

140 Jiráyati villages. | 51 Agrahárams. | 1 Mōkhāsa.

The Jiráyati or assessable land under tillage was given at 9,366 garce of *pallem* (irrigated) and 2,036 garce of *mettu* (unirrigated,) " the average produce of which, to the Zamindar, for three years is " stated at Rupees 1,19,657-14-3, which will bring the medium value " of the garce of land, on an average between *pallem* and *mettu*, to " a little more than ten (10) Rupees to the proprietor, after the share " of the husbandman is deducted; a valuation, which, considering the " large extent of land under 'Shistu' or established quit-rent in the " Bobbili pargana, appears to me so fair as to establish a claim to " confidence in the accuracy of the statements given in." To the above sum, Rupees 6,957 were added on account of Mányam-kattubadi and Nuzzurs; but adverting to its favorable provision and capability of improvement, the Collector proposed to take the average gross land revenue of the Zamindary at 1,35,000 Rupees, and to fix Rupees 90,000 or two-thirds, as the peshkash. The Government, however, on the recommendation of the Board, fixed it at Rupees 84,000 for the first and second years, at Rupees 87,000 for the third, fourth and fifth, and at Rupees 90,000 permanently.

6. In 1830, Ráyadappa was succeeded by his son Svetāchalapati, who was an excellent manager of the property; and for many years loans from Bobbili saved half the estates in the district from confiscation and ruin. Dying in August 1862, Svetāchalapati was succeeded by the present Zamindar, 'Sītārāmakrishna', whom he adopted out of the family of the Zamindar of Pittāpur, in the Godāvari district. The young Zamindar wanted a few months of his majority, and the Government declined bringing the estate under the Court of Wards for this limited period.

IV. THE "MADGOLE" FAMILY AND ESTATE.

1. These Zamindars claim descent from the sovereigns of "Matsya Desa" who were closely connected with the Pānaḍva race. They state that they established themselves first at Pādéru, a place lying above the ghauts to the north of Mādgole. There is a reservoir there, called 'Matsya Gunḍam,' containing great numbers of fish. Before signing their names, the Zamindars of Mādgole inscribe the figure of a fish on the paper, and the same is borne on their flags. Another

account is that they came into the country with the founder of the Jeypore family, whose cousins they are, and who gave them the Mādgole country as a fief; with the title of BHÚPATI, or lord of the earth.

2. Linga Bhúpati of Mādgole, joining in the general insurrection of the hill Chief against Vizianagram, was in 1770 dispossessed by Púsapáti Sittāram Rāz, with the aid of the Company's troops. He fled to Jeypore, where he died and where his family remained in exile till the death of Viziaram Rāz in 1794. Shortly after this event, the Collector recalled them, and a kaul for their ancient estate was given to Linga Bhúpati's eldest paternal nephew, Jagannāth Bhúpati. His title was contested by Appal Bhùpati, a natural son of his uncle; the claim was rejected, but he managed to collect for himself the revenues of the hill villages, (some 4,000 Rupees) and to give a great deal of trouble.

3. With Jagannāth Bhúpati the permanent settlement was made by Mr. Alexander "in *russud*"; that is, adverting to the neglect of cultivation since the last famine, and the consequent deterioration of the estate, and especially the poverty of the Zamindar, who came back from exile without resources or credit, and was obliged therefore to incur heavy debts to discharge the public demands:—it was recommended that of the permanent peshkash of 35,000 Rupees, no more than 25,000 Rupees should be taken for the first two years, and that 30,000 Rupees should be the assessment for the third, fourth and fifth years. This was supported by the Board and sanctioned by Government.

4. Mr. Alexander stated there were 103 villages, of which 77 were Jiráyati and 26 Agrahárams; but the whole of the lands in the assessable villages was very far from being at the disposal of the Zamindar; the regular annual alienations being as under:—

	Irrigated.	*Unirrigated.*
	Garce.	Garce.
To Mirási (or karnam) Mányamdārs	740	187
Sanad or Dumbāla do.	366	63
Dora's Peons, &c.	934	252
Total	20,40 Garce.	502 Garce.

The gross revenue he took at Rupees 42,396, viz., Rupees 39,178 from the Jiráyati lands, in which he included Rupees 18,467, the

value of the tenements held by the Peons (though he admitted that the prospect of the Zamindar's being able to resume them was too distant to render the entry an equitable one), *plus* Rupees 3,218, the quit-rents from Mányams and Agrahárams. Two-thirds of this would be Rupees 28,264, but if time were allowed for the estate to be developed, he considered that the natural fertility of the country justified an estimate of Rupees 52,000 for the kaul, two-thirds of which would be Rupees 35,000.

5. This sum is now reduced to Rupees 33,098, owing to the alienation of certain villages, which were formed into separate estates, viz., 'Chidikada' in 1804, with a peshkash of Rupees 1,750, and 'Jagannadpuram' in 1836, with a peshkash of Rupees 3,105.

6. There have been numerous changes since the permanent settlement, but at last the estate remains with the old family.

(*a*) Sold for an arrear of Revenue, Rupees 5,456-8-0 and bought at public auction for Rupees 5,600 by one Chintalapáti Rāz; in 1813.

(*b*) Transferred by the above purchaser to one Chinchiliáda Venkat Rāz, in 1814.

(*c*) Transferred by the last purchaser to 'Linga Bhúpati,' son of the Zamindar of the permanent settlement, in 1817.

(*d*) Linga Bhúpati succeeded by his eldest wife, Rāmaya, in 1831.

(*e*) She transfers it to her late husband's half-brother, 'Harihara'; in 1832.

(*f*) Harihara dies and is succeeded by his brother, 'Krishna,' the present Zamindar, the same year.

(*g*) Sold at public auction for an arrear of Rupees 56,817-10-9, and bought by the Government for Rupees 1,000, in 1833.

(*h*) The present Zamindar tenders the amount of the arrear, and the Government consider it consistent with a wise and liberal policy to restore the estate to him; which was done in 1834.

V. THE "KASIPUR" ESTATE.

See No. I (VIZIANAGRAM.)

VI. THE "ANDHRA" FAMILY AND ESTATE.

1. The founder, GARAYA DORA, of the 'Konda Dora caste, was appointed to the charge of the Andhra tāluq by Viswambhara Dēo of Jeypore with the title of PRATAPA RÂO. These Doras afterwards allied themselves to the Vizianagram family. The Circuit

Committee briefly dispose of them as follows :—"The Andhra man, "who is a Poligar Chief, pays only 1,500 Rupees peshkash. His "little district lies at the foot of the hills and is environed by the "countries of the Púsapáti. To make him independent would but "expose him to the insults and plunder of his neighbours, restrained "at present by the power of his Protector, and would probably "place him in a state, he neither expected nor desired."

2. On the death of Viziaram Rāz at Padmanábham, the Andhra country was continued by the Collector under its Dora at the same Jamā. At the Permanent Settlement, it was ascertained that of thirty-three villages, nine only were Jiráyati or assessable "twenty-"two being alienated as Mōkhāsas, or more properly speaking, the "produce applied as *Vasati* or subsistence to the Dora's Peons and "Mányamdars, and the remaining two being Agrahárams." Two-thirds of the average collections, deducting the Sayer, would be Rupees 2,177, but, adverting to the inacessibility of its situation, Mr. Alexander recommended that "the revenue of this estate which "was, perhaps, by the Púsapáti family established from motives of "alarm, should be continued by the Company from those of policy "and conciliation." This was agreed to, and a Sanad made out for Rupees 1,380, the difference (Rupees 120) between this sum and Rupees 1,500, the Jamā under Vizianagram, being remitted for the resumption of the Sayer.

3. With ANDHRA, the Zamindar holds another small hundá, known as SARVAPILLY BHIMAVARAM.—Under the Púsapátis, this was a separate Zamindary with a tribute of Rupees 600. The owner, Jogi Rāz, having in 1796 joined the notorious Mukki Rājbhúpal Rāz, was turned out by Mr. Webb, who granted the hundá to Ramanna Dora of Andhra. From some misunderstanding, the Dora never paid the additional Jamā. At the Permanent Settlement this was discovered, and on the average collections of 815 Rupees, a light peshkash of Rupees 400 was fixed upon the estate.

4. The present Zamindar is the son of the Zamindar of the Settlement. He holds the Lotugedda muttā on *Tirast* tenure of the Maharājah of Vizianagram ; the value of the villages, is about 3,500 Rupees per annum ; for which he is required to attend with his Paiks on the Maharājah at the Dasahará, and generally whenever he is summoned.

VII. THE "SARVAPILLY BHIMAVARAM" ESTATE.

See No. VI ("ANDHRA.")

VIII. THE "SALUR" FAMILY AND ESTATE.

1. This Zamindary was granted by Visvambhara Dēo of Jeypore to a chieftain of the 'Konda Rāzu' caste, whom he honored with the lofty title of BOLIYARO SIMHO, the mighty Lion.

2. In course of time, it came under the Púsapátis, when Jeypore ceded all the old hill Zamindaries to Sittāram Rāz. At the period of the first establishment of the English, Sanyási Rāz of Sālúr headed a rebellion against Vizianagram, in the course of which he lost one of his *Hundás*, 'Makkuva,' but was allowed to retain the country about the town of Sālúr. On his death in 1774, the whole Zamindary was confiscated by the Púsapátis, who imprisoned his three sons, Rāmchandra Rāz, Bogi Rāz and Appal Rāz, in the fort at Devapilli. There they continued till the year 1793, when they were released, and a small allowance settled on them.

3. On the death of Viziaram Rāz (1794), the Collector of the Northern Division granted Sálūr on kaul to Rāmchandra Rāz the eldest son of the last Zamindar. He died in 1801, and the permanent settlement was made with Sanyási Rez, his son.

4. Mr. Webb reports that the estate consists of three purgunnahs, containing

122 Jiráyati villages. | 27 Agrahārams.

The actual average collections were Rupees 45,592-8-6, but Mr. Webb proposed to estimate them at Rupees 50,724-8-6, there being a good deal of cultivable land lying waste. Two-thirds of this would amount to Rupees 33,816-5-8, but inasmuch as the Zamindar was willing to assent to a peshkash of Rupees 40,000, he advised that that sum should be entered in the Sānad. Mr. Alexander, however, was of opinion that some abatements must be made in this amount, both otherwise, and because Sanyási Rāz had not made good his footing in the 'Makkuva' *hundá*, which had been leased by his father to a cousin named Chandra Sekara Rāz, for an inadequate rent, and the lessee now declined to pay anything more, or to vacate; in consequence of which the Zamindar would be put to great trouble and expense in taking legal measures against him. A reduced assessment of Rupees 36,000 was accordingly sanctioned by the Governor in Council.

5. Sanyási Rāz was succeeded in 1830 by his son, Nārāyan Rāmchandra Rāz. He died in September 1846. During his incum-

bency, he sold three villages, Penta, Srírampuram, and Mettavalasa to the Bobbili Zamindar; the public demand on the transfer being Rupees 1,059. His son, Sanyási Rāz, the present Zamindar, was a minor at his father's death, and the estate was managed by the Court of Wards till his majority in January 1854, when it was made over to him with Rupees 8,583 in cash. The debts, at the beginning of the management, amounted to Rupees 63,140, but were compounded, by the Agent to the Governor, for Rupees 53,645.

6. The Zamindars of Sālúr have Urya for their vernacular, and habitually ally themselves in marriage with the families of certain Urya Zamindars in Ganjam, but they read and write Telugu only.

IX. THE "PANCHIPENTA" FAMILY AND ESTATE.

1. The first of this family was a Naick of Peons under Jeypore; and was appointed to guard the ghaut which leads up from Pānchipenta to the Jeypore country. This ghaut is called the "Southern Portal" of the hills; to guard it was a post of honor; the Naick received the title of DAKSHINA KEWAR YUVARAZ, and some villages both above and below the Pass were assigned for his maintenance. He built a fort at Téda, but his descendants moved down to Pānchipenta. The estate is sometimes called 'Téda' or 'Téda Pānchipenta' The family style themselves 'Konda Rāzus.'

2. When Jaffer Ally Khan* brought a body of Mahratta horse into the Chicacole Circar, to devastate the territory of the Púsapátis, in revenge for Pedda Viziaram Rāz's desertion to the French, Virappa Rāz of Pānchipenta showed them the way, through this ghaut; for which offence, on the Mahrattas leaving the country, he suffered a life-long imprisonment in the Fort at Vizianagram. At his death in 1789, a small 'Towjee' was allowed to his son Mallappa Rāz; and after the battle of Padmanábham, Mallappa Rāz received a kaul for his patrimonial villages from Mr. Webb. He died in 1797, and the Permanent Settlement was made with Annam Rāz, his only son.

3. Mr. Webb states that the Zamindary comprises fifteen Jiráyati villages, but he classes the two hill muttās, Táduru and Téda, each as one village, whereas the first contains nineteen and the second 132 hamlets, embracing indeed a very considerable area. The average

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* Vide Section 4, Chapter III, para. 12.

collections were found to be Rupees 7,480-4-3, but as it was a poor, wild country, and the Zamindar paid as much as 1,677 Rupees a year to a body of Peons he was forced to keep up to protect his low lying villages from the hill people, a recommendation was made that the peshkash should stand at Rupees. 3,000 only, in lieu of Rupees 4,986-14-6, which represented the two-thirds, usually taken; to which the Board and the Government agreed.

4. The present Zamindar, Annam Rāz, is paternal grandson of the abovenamed Annam Rāz. In November 1846 the estate was transferred to him by his father Mallappa Rāz, who, by his numerous alienations, had brought it into a very impoverished condition, in which it still remains.

X. THE "CHEMUDU" FAMILY AND ESTATE.

1. The Zamindary of Chemudu was a fief of the Rājahs of Jeypore, and fell under Vizianagram, with the rest of the Hill Zamindaries, in the time of Púsapáti Sittāram Rāz.

2. Lakshmi Rāz, the then Zamindar, was removed by Sittāram and allowed one or two villages as Mōkhāsa. Nothing more is heard of the family, till after the death of Viziaram Rāz (1794), when Sóma Rāz, the eldest representative of the old line, was brought in on a *kaul* from the Collector of the Northern Division; and with him the permanent settlement was made.

3. The estate contained thirteen Jiráyati villages and two Agrāhārams, and the average Collections amounted to Rupees 9,278-0-1. An assessment equal to two-thirds would be Rupees 6,185-5-5, but as the lands were not considered productive unless in seasons of abundant rain, Mr. Webb proposed a peshkash of five thousand only, which was agreed to.

4. Sóma Rāz was succeeded by his son Jagannāth Rāz, who in 1835 transfered the estate to Lāvāti Narasaya and Lāvāti Bhagavānulu; but a retransfer was made not long after. Jagannāth Rāz, was succeeded by his som Sóma Rāz, on whose death in October 1855, the estate was placed under the Commissioner of the Northern Circars (as Court of Wards) owing to the minority of the present Zamindar, Kāsipati Rāz. The property was very much involved, and the Governors Agent (Mr. P. B. Smollett) found it necessary to mortgage it (usufructorily) to the Bobbili Zamindar for a loan of Rupees

10,000. Kāsipati Rāz attained his majority in April 1866, and the mortgagee's term will be over with the end of the Fusly year 1275 or July A.D. 1866.

5. The family belong to the "Konda Rāzu" caste, and their ancient title is RANA SIMHA, or 'lion in battle.'

XI. THE "SANGAMVALASA" FAMILY AND ESTATE.

1. The founder of this family was a favorite retainer of Rāmchandra Dēo, son and successor of Visvambhara Dēo of Jeypore, who made him Zamindar of Sangamvalasa, with the title of NIHSANKA (the fearless) BAHADAR.

2. These chiefs were dispossessed, with the other hill Zamindars, by Vizianagram in 1769, and admitted to a 'Towjee.' In 1796 Mr. Webb restored the estate to the representative of the eldest branch, Nihsanka Venkanna. They are 'Konda Rāzus,' of the same stock as 'Chemudu.' Originally Uryas, they no longer cultivate their mother tongue.

3. With Nihsanka Venkanna the permanent settlement was made by Mr. Webb. There were nineteen Jiráyati villages and one Agrahāram, and the average collections were Rupees 9,922-13-5. Two-thirds of this would be Rupees 6,615-3-8, but there were some local advantages, and the Zamindar was ready to acquiesce in an assessment of Rupees 7000, which Mr. Webb therefore recommended; however the Board proposed to make it Rupees 6,700 only, observing that "over contingent advantages a principle of moderation should have prevailing influence." The Governor in Council concurred with the Board.

4. Venkanna was succeeded by his son 'Peddanna,' from whose control the estate was taken and placed under the Court of Wards in 1820, owing to his mental incapacity. He died in 1829, and, shortly after, his posthumous son, 'Mrityunjaya', the present Zamindar, was recognized as his heir. He was educated in English and Telugu at Vizagapatam, and on coming of age in May 1847, was put into possession of the estate, and of Rupees 35,000 Government securities. He has left the old fort at Sangamvalasa, and has built himself a house and pettah at a place he has named 'Mrityunjayanagaram.'

XII. THE "BELGAM" FAMILY AND ESTATE.

1. This family belongs to the 'hill Rājah *(Konda Rázu)* castes. VIRAVARA TODARAMALLU TAT RāZ, JAGANNATH PATRO, the paternal great grandfather of the present Zamindar, was Dewan to Rāmachandra Dēo of Jeypore. He was very influential in keeping the Jeypòreans from joining the insurgents in 1794, and was afterwards confidentially employed by Mr. Webb, Collector of the Northern Division, in settling that part of the country, which was apportioned amongst the representatives of the ancient families, that had been dispossessed by the Púsapátis. He had a good deal of money, and soon accumulated more; the Zamindars restored by the Company had little or no capital, and the Pātro took advantage of his position to vest his funds in the best possible way, by making his own terms for the accommodation of these needy feudatories, towards the payment of the public demands.

2. In the year 1796, fourteen villages in the neighbourhood of the town of Pārvatipúr, taken from the contiguous hill Zamindaries were granted 'for life' to his son, Sundara Nārāyano Pātro, as an acknowledgment of the father's services; and at the permanent settlement, the lease was converted into Zamindary tenure, at a peshkash of Rupees 10,500. The Zamindar was required to make an immediate relinquishment of the Sayer and other resumed branches of revenue, without any consequent remission in the Jama, there being no reason to give up to him, permanently, for nothing, a good and compact estate, the reversion of which, encumbered with only one tenant for life, would certainly find a ready sale.

3. In the year 1856, the late Zamindar borrowed Rupees 75,000, principal and interest, of the Mérangi Zamindar, and put him in possession of the estate for a term of twelve years. He died in July 1865 and was succeeded by his eldest son, 'Nārāyana Rāmachandra.'

XIII. THE "MERANGI" FAMILY AND ESTATE.

1. This Hundá came into the possession of the present family in the time of Visvambhara Dēo of Jeypore. In his reign, Dharma Rāz Dora, Zamindar of Merangi, endeavoured to make himself independent, but, Jeypore advancing against him with a large force, he fled to Parla Kimedy, whence he was given up by the Rājah of that country, on Jeypore agreeing to cede the 'Buttelly' tāluq to

Kimedy. He was then put to death, his estate being made over to one 'Jagannāth Rāz,' a principal Jeyporean, who was at the same time required to marry his predecessor's widow. Upon the occasion of his installation as Zamindar, Jagannāth Rāz was honored with the title of SATRUCHERALA (destroyer of the enemy) which is still borne by his successors.

2. About the time the French were expelled, Merangi was incorporated with the neighbouring Zamindary of Kurupām, by the prowess of Kurupām Sivarām Rāz. This chieftain, in his turn, was overthrown and imprisoned by Púsapáti Sittāram Rāz, and both estates continued under Vizianagram till its dismemberment in 1795, when they were restored to the old families, Satrucherala Ganga Rāz, getting Merangi.

3. With him the permanent settlement was made in 1802. Mr. Webb reported that the estate contained forty-nine Jeráyati villages and ninteen Agrahārams. Two-thirds of the collections would come to Rupees 19,697-0-10, but owing to the backward state of the Zamindary as compared with others, he advised a permanent assessment of Rupees 18,500 only, which was agreed to.

4. Ganga Rāz did not long survive the period of the settlement. All his life long he was persecuted by his second cousin, one Jagganāth Rāz, who claimed a right to share the Zamindary with him; and, for the sake of peace and quietness, Ganga Rāz made over to him a considerable number of villages. Ganga Rāz dying, was succeeded by his son, Chandrasekara, a boy five years old. Jagannāth Rāz then brought a suit for the whole Zamindary; he died before it was decided, but his brother Vírabhadra Rāz carried it on. Judgment was ultimately given for the defendant, when Vírabhadra Rāz, assembling a large body of armed men, seized the minor Zamindar, collected the revenues on his own account, was twice engaged with the troops sent in quest of him, and continued in rebellion until brought to terms by the grant of a small pension in 1809. But in 1816 he broke out again, and in the course of his career murdered Dālaya Dora, maternal grandfather of the minor. He was at last hunted down and brought to trial before the Court of Circuit, where he was declared liable to 'Ookoobut,' and set at liberty by the Foujdaree Udalut on furnishing security for his future good behaviour and appearance when required. The Government however detained him at Vizagapatam, and, it being shown that he still con-

tinued to correspond with the leaders of his faction at Merangi and to foment their turbulent proceedings, removed him in 1821 to Chingleput, where he died not many years since.

5. Meanwhile the young Zamindar Chandrasekara, "a perfect idiot," as Mr. Russell describes him, got heavily into debt, and in course of time the estate was attached and put up to sale by the Civil Court. Nobody was bold enough to become its proprietor, and it was at last knocked down to Government for 500 Rupees on the 20th June 1833.

6. At this time the Pálconda rebellion had not been finally crushed, three principal insurgents, known as the 'Atsapavalsa Brothers,' being still at large, and lurking with their retainers in the Mondemkolla jungles near Merangi. A hint appears to have been given by Mr. Russell to Krishna Chandrudu, Dewan of Merangi, that the capture of these rebels would greatly propitiate Government in favor of his master's son, Jagannāth Rāz, "a remarkably fine boy, about nine years of age." The Dewan accordingly assembled a number of 'Doratanam vāru', or hill Peons, and openly attacked the rebels near the village of Górāi. After a desperate conflict, all three 'brothers' were killed, and their forces scattered, the losses* on the Dewan's side being nearly as numerous as the enemy's.

7. The rewards proclaimed for the capture of the 'Brothers' amounted to Rupees 7,000, but the Dewan and the Doratanams entreated that Government would recognise this good service by the restoration of Merangi to young Jagannāth Rāz. This prayer, being warmly supported by Mr. Russell, was acceded to (E. M. C. 10th March 1835) and a fresh Sānad was issued at the old peshkash. The estate was managed under the Court of Wards till Jagannāth Rāz attained his majority in 1843, when it was made over to him, with Rupees 40,000 in Government paper, and 10,000 Rupees in cash. He died in 1864, and was succeeded by his eldest son, Chandrasekara Rāz, the present Zamindar.

8. The family belongs to the 'Konda Rāzu' tribe, of the same branch as the Kurupām and Andhra Zamindars. Urya is their vernacular, but they do not learn to read and write it, cultivating the Telugu language instead.

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* *Killed.*—(1.) Sōmarāyudu, the Mokhāsadār of Allewāda. (2.) Botta Jogulu.

Wounded.—(1.) Santōsharāyudu, the Mokhāsadār of Telladumma. (2.) Pantan Dora of Mondemkolal with thirteen others.

XIV. THE "KURUPAM" FAMILY AND ESTATE.

1. The Kurupām Zamindary, with the exception of the "Gumma" Hundá (which was added by favor of Gopináth Dēo of Parla Kimedy, about the middle of the eighteenth century) was granted to "Sanyási Dora," afterwards honored with the title of VAIRICHERALA, which has the same meaning as "Satrucherala," (see the 'Merangi Family') by Visvambhara Dēo of Jeypore.

2. Sivarām Rāz of Kurupām joined heartily in the rebellion against the Púsapátis, which broke out about the period of the establishment of the first Chief in Council; and when the Company's troops, under Captain Matthews, advanced into Jeypore in the year 1774, he attacked the rear guard, and cut off their supplies. On their return from Jeypore, the Púsapátis led Captain Matthews to Kurupām, and arrested Sivarām Rāz with all his family. The prisoners were lodged in various fortresses belonging to Vizianagram; some of them languished in confinement till the death of Vizieram Rāz (1794), but Sivarām Rāz was set at liberty, with a small pension for his maintenance, some years before. The Zamindary was restored to the old family by the Collector of the Northern Division in 1796, and the permanent settlement of 1802 was made with Sivarām's son, Chinna Sanyási Rāz.

3. Mr. Webb reports that the estate contains

48 Jiráyati Villages, | 10 Agrahārams, | 8 Mōkhásas;

and computes the average collections at Rupees 24,991-5-11. Two-thirds of this sum would be Rupees 16,660, but as the Zamindar was subject to a charge of Rupees 4,085 annually for the maintenance of a body of defensive Peons, which Mr. Webb was of opinion could not be disbanded without endangering the tranquillity of the country, a reduced peshkash of Rupees 14,500 was proposed and sanctioned.

4. Chinna Sanyási Rāz died in 1820, and was succeeded by his cousin's son, Sittāram, whose adoption he intimated to the Collector on his death-bed. This Sittāram died in 1830 and was succeeded by his widow Subhadramma; who, dying in 1841, was succeeded by her maternal grandson 'Súrya Nārāyana,' the present Zamindar. He was then an infant, and the estate was brought under the Court of Wards, and managed till his majority in 1857, when it was hand-

ed over to him with Government Securities, amounting to Rupees 66,686-1-2, and cash, Rupees 35,757-9-8. The Zamindar was educated in Telugu and English at Vizagapatam. He is of the "Konda Rāzu" caste, of an *Urya* stock.

5. In 1848, Vairicherala Jagannath Rāz, who was a natural son of a brother of Chinna Sanyási Rāz, the first Zamindar, under the permanent settlement, brought a suit against the minor for the possession of the estate. The Agent to the Governor, Mr. Robertson, before whom the case was originally tried, dismissed the suit with costs, deciding, under reference to the Pandits of the Sudder Udalut, that the plaintiff's illegitimacy was a bar to his title. On an appeal, agreeably to the Agency rules, to the Governor in Council, a revision of the judgment was directed, on the ground that it is by no means clear that the Hindú Law prevails in all its integrity among the hill castes of Vizagapatam. Fresh evidence was taken by Mr. Smollett, which established the fact that, in the absence of near and legitimate heirs, bastards are competent to inherit, but judgment was given for the defendant, because the "legal right of plaintiff "is not so clearly established as to warrant the setting aside the two "previous successions, which have not until now been formally "questioned." This decision was confirmed by the Governor in Council on the 13th January 1857.

SECTION II.—MODERN PROPRIETARY ESTATES.

1, KASIMKOTA; AND 2, MELUPAKA.

These two estates belong to Srí Mantripragada Rāmayamma, a Brahmin widow, a minor under the tutelage of the Court of Wards.

1. *Kasimkota* contains eight Jiráyati villages. It was assessed at the permanent settlement at Rupees 14,010; and the Rājah of Vizianagram bought it for Rupees 4,343. Two years afterwards he sold it to Kārumanchi Venkatāchalam, at whose death in 1837 it passed to his maternal grandson, Mantripragada Venkata Rāo Pantulu. In 1845 this proprietor died, and was succeeded by

1, His brother Chiranjíva Rāo,

2, His own posthumous son, Venkatāchalam.

Both were minors, and the estate was brought under the Court of

Wards. No. 1 died in 1851, leaving a widow who receives a maintenance out of the property. No. 2 attained his majority on the 23rd October 1863, when the estate was made over to him with Rupees 60,900 in Government Securities and Rupees 7,594 in cash; the debts, amounting to Rupees 1,08,428 at the death of M. Venkata Rāo Pantulu, having all been liquidated. No. 2 died on the 2nd May 1865, leaving a widow, the present proprietrix, and a daughter, Mahālakshmamma.

2. *Melupáka* has passed to the proprietrix, in the same way as Kasimkota. It comprises twelve Jiráyati villages and one Srotriyam, "consisting chiefly of the richest irrigated land in this division, and "generally well supplied with water from the numerous channels "branching from the river, which takes its rise in the Waḍḍādi "Pargana of the Vizianagram Zamindary." It was purchased for Rupees 5,265, subject to an assessment of Rupees 19,500.

3, ANKAPILLI; 4, MUNAGAPAKA; 5, BARNIKAM; 6, KURUPOLU; 7, GODECHARLA; AND 8, SRIRAMPURAM.

These six estates belong to Srí Góde Janakaya Gáru, the widow of Srí Góde Súrya Prakāsa Rāo, the elder son of old Góde Jaggappa, dubash to the Chiefs in Council.

3. *Ankapilli.*—This Hundá was purchased at the auction of the 'Havelly' lands in November 1802 by the Rājah of Vizianagram, for Rupees 23,992, subject to an annual peshkash of Rupees 30,766. It consisted of thirteen Jiráyati villages and three Srotriyams. Some of the richest tracts within the division are to be found in it, both of wet land and dry. The purchaser re-sold it to the present proprietrix's husband in 1810. This gentleman, as observed by Dr. Benza in his notes of his journey through the Northern Circars, with Sir Frederick Adam, in 1835, was a *rara avis* among the higher class of people of India at that period. "He is very partial to European manners and "adopts them (not for affectation sake). He speaks and writes the "English language uncommonly well, and his pronunciation evinces "hardly any foreign accent. He disregards the show and glitter, "the suite of attendants, the umbrella-carriers, and other indispens-"able appendages of his countrymen, of rank corresponding to his "own; and wears none of their ornaments. He came to visit the "Governor on a superb Arabian horse, and was introduced without

"a single attendant. We accompanied him on his return to Anka-" pilli, and he conducted us to his garden, which was laid out in a "most beautiful style, rich with indigenous and exotic plants and "trees." This garden is still kept up; it was visited by Dr. Cleghorn a few years ago, who published a short notice of it.

4. *Munagapáka* is another very fertile tract; "from the general "goodness of its soil, and the nature of its supplies of water, perhaps "preferable to any in this division." It was assessed at Rupees 24,647, and purchased for Rupees 15,034 by the Rājah of Vizianagram; who parted with it in 1813 to one Gummédala Venkaya, whose son's widow sold it in 1830 to the present proprietrix's husband. It comprises eight Jiráyati villages and two Srotriyams.

5. *Barnikam.*—This estate consists of one village, assessed at Rupees 1,566-8. In the year 1812 the "Chipurapilli" estate was subdivided into four lots and put up to auction for arrears of revenue. Barnikam was one of the villages belonging to lot No. 1, known as the Chipurapilli subdivision, owing to the chief town lying within it. Afterwards, in 1820, the eight villages comprised in lot No. 1 were subdivided into four lots, of two villages each. Barnikam and Kurāda—Kondayavalasa formed lot No. 4, with an assessment of Rupees 2,247-8. In 1822 the auction purchasers transferred this village to the present proprietrix's husband.

6. *Kurupólu* consists of seven villages, five Jiráyati and two Srotriyam. It was carved out of the Nakkapilli estate in 1812 and formed into a subdivision, with a peshkash of 8,100 Rupees. The first proprietor of the subdivision was Subnavis Timmaya, who sold it to the present proprietrix's husband in 1820. The land is chiefly unirrigated.

7. *Godicharla.*—This Hundá, with those of Nakkapilli and Srírāmpuram, formed the old Satyavaram pargana, the territory of the *Vatsaváye* family, which was ceded to the Púsapatis during the administration of Sittāram Rāz, in liquidation of a debt due to that family. Alarmed at the known vigour of Sittāram's character, most of the ryots migrated to the Peddapore Zamindary in Rajahmundry, but the natural advantages of the soil soon attracted other husbandmen to it. Godicharla consists of thirteen Jiráyati villages and a peshkash of 17,400 Rupees was fixed on it. It was bought at the Havelly auction by the Rājah of Vizianagram for Rupees 10,092;

sold by him in 1806 to Kākarlapúdi Narasu Rāz, who in 1818 transferred it by sale to Góde Nārāyana Rāo, the younger and divided brother of the proprietrix's late husband, Góde Surya Parkāsā Rāo, the date and nature of whose title is not entered in the Register.

8. *Srirámpuram* consists of nine Jiráyati villages, well watered by channels branching off from the Pentakóta river. It was bought by the Rājah of Vizianagram for Rupees 7,200, subject to a peshkash of Rupees 18,000. He sold it on the same date and to the same purchaser as in the last case, who re-sold it to the same party, Góde Nārāyana Rāo, in 1818, who sold it to one Vāndrevu Narasulingam, who was sold up by the Collector in 1832 for arrears of revenue. The auction purchaser, Kákarlapúdi Padmanābha Rāz held it for one year only, when it came again under the Collector's hammer; it was now bought by one Vāndrevu Chelmaya, who shortly transferred it to Vedúnimúdi Víraya Pantulu, who in 1835 disposed of it to the present proprietrix's husband.

9. NAKKAPILLI; AND 10, KUPPILI.

These two estates are the property of SRÍ GÓDE NÂRÂYANA GAJAPATI RÂO.

9. *Nakkapilli*, at the permanent settlement, consisted of sixteen Jiráyati villages, assessed at Rupees 17,506. It was bought by the Rājah of Vizianagram for Rupees 9,270. In 1812, a sale being necessary on account of arrears of revenue, it was subdivided into three separate estates, viz :—

Nakkapilli,	8	villages, with an assessment of Rupees...			5,606
Pedda Gummalur	1	do	do	„ ...	3,800
Kurupólu	7	do	do	„ ...	8,100

The 'Nakkapilli' subdivision was purchased by Kákarlapúdi Rámchandra Rāz, who sold it to Góde Súrya Nārāyana Rāo in 1818. At Nārāyana Rāo's death in 1853, his two sons divided, Gajapati Rāo taking the 'Nakkapilli' and 'Kuppili' estates. Nakkapilli is chiefly *Mettu* or dry land.

10. *Kuppili* consists of sixteen Jiráyata villages, with some advantages for irrigation. It was assessed at Rupees 8,457 and

purchased by the Rājah of Vizianagram for Rupees 16,254. It subsequently passed through the following hands, by private transfer:—

Zampana Appal Narasimha Vizieram Rāz, in 1804			
Katakam Chinna Peddanna,		...	... 1811
Chinna Jaggaya	...	...	... 1816
Góde Súrya Nārāyana Rāo,		...	... 1836

from whom, as above.

11. SHERMUHAMMADPURAM.

This estate comprises twenty-eight villages:—

Jiráyati,	...	... 16
Srotriyam,	...	... 6
Mōkhāsa,	...	... 5

It has some fine tanks, and, from its proximity to the town of Chicacole, access to a good market. It was purchased at the permanent settlement by Góde Jagga Rāo, formerly dubash to the Chiefs in Council, for Rupees 18,445, subject to an assessment of Rupees 19,343. At his death in 1813, his two sons, Prakāsā Rāo, and Nārāyana Rāo, divided. This property fell to the latter, and on the division at *his* death it passed to his elder son Venkata Jagga Rāo. He died in 1856 without male issue, and was succeeded by his widow, Bangāramma, who in 1864 was succeeded by her daughter Srí Anikitam Achayamma, wife of Anikitam Venkata Narsing Rāo.

12. KINTALI; 13, MANTENA; AND 14, UNGARADA.

These three fertile estates are the property of Srí Inuganti Sitayammi, half-sister of the late Zamindar of Bobbili.

12, *Kintali* and 13, *Mantena* were purchased at the permanent settlement by one Kálabarega Chinna Laççanna subject to an assessment of Rupees 7,349 and Rupees 7,101 respectively, for the sum of Rupees 13,231. In 1837 he sold them together, to the late Zamindar of Bobbili, who re-sold them to the husband of the present proprietrix, Inuganti Rāma Rāo, in 1841.

Kintali has six Jiráyati villages, two Srotriyams and three Mōkhāsas, while *Mantena* has fourteen in all, of which nine are Jiráyati, three Srotriyams and two Mōkhāsas.

14. *Ungarāda* was purchased for Rupees 5,477, subject to an assessment of Rupees 3,080, by Rayadappa Ranga Rāo, Zamindar of Bobbili, who re-sold it to the above Inuganti Rāma Rāo in 1825. It

contains five Jiráyati villages. The Kasba village 'Ungarāda,' is a few miles south-west of Pálconda.

15. SIRIPURAM.

This estate lies a little to the north of Shermuhammadpuram and Kintali. It has eight Jiráyati villages and five Srotriyam. At the permanent settlement it was assessed at Rupees 10,618. The Rājah of Vizianagram became its purchaser for Rupees 16,425. The following changes have occurred:—

Transferred by private sale to Rājah Rāo Venkatrāyudu in 1811.
" " " Bobbili Venkatakrishnamain 1811.
Bought by Yellumahanti Parasurām Pātro, for arrears of revenue, 18th October 1811.

From this purchaser, it passed by sale to the Inuganti family. The present proprietor is Srí Inuganti Sītārāmaswāmi, the Dewan of Bobbili.

16. WALTAIR.

This estate consists of four villages "in general exhibiting a barren "and ungrateful soil, a very considerable portion of the land being "covered with sand, and as much more consisting of a bed of rock "covered with a shallow and light mould, intermingled with frag-"ments of granite." This was the only one of the 'Havelly,' estates, of the first division, which the Rājah of Vizianagram failed to purchase. It was bought by Mosalakanṭi Venkóji, a high official in the Cutcherry. The assessment was Rupees 5,500, and it was knocked down for Rupees 9,845, its proximity to the Vizagapatam market appearing to compensate in the estimation of bidders for its natural disadvantages.

The purchaser died in 1821, leaving two sons, Venkaṭa Nārāyana Rāo and Venkata Jagannādha Rāo, minors, and two stepbrothers. The Collector, under the Court of Wards, managed the estate for some years, and in 1833, on the elder son attaining his majority, the property was made over to him. The step-uncles then sued for their shares, and, by a Rājínāmā, obtained a moiety of the estate. No sub-division, however, was registered, and on the death in 1859 of the elder son aforesaid, the estate was registered in the name of the present proprietor, Venkaṭa Jagannādha Rāo.

17. UPPADA.

This farm was bought by the Rājah of Vizianagram for Rupees 666 subject to an assessment of Rupees 1,800. He afterwards parted with it, and it is now portion of the neighbouring district, the Godāvari.

18. WURUTLA.

This estate, with the Hundás of Vémalapúḍi and Kottakóṭa, which have both reverted to Government [*vide* 'Lapsed Estates,'] lies between the main range of ghauts and a subordinate range which runs south-west from Mādgole to the coast. Its soil is very good, and its reservoirs are unfailingly supplied by numerous water channels from the hills. It has twelve Jiráyati villages and four Srotriyam. The Rājah of Vizianagram bought it at the permanent settlement, for Rupees 12,915, subject to an assessment of Rupees 20,500. The changes subsequently are as follows:—

I. Transferred by the Rājah, in 1810, by private sale to one Sāgi Rāmachandra Rāo.

II. In September 1832, the estate was sold, by public auction, for arrears of revenue and bought by a lady named Dantalúri Açççhaya.

III. Dantalúri Açççhaya transferred the estate by gift to her daughter, the present proprietrix, Sāgi Subhadraya, a Rāçavār widow.

19. CHIPURAPILDI.

This Hundá was first called 'Panchadhārla,' but it being found that the village of that name and some villages in its vicinity were within the ancient territorial limits of the Vizianagram Zamindary, they were transferred thereto and a proportionate deduction made in the assessment of the Hundá. Panchadhārla being taken away, the most centrical village remaining was Chípurapilli ; the Hundā was therefore styled "Chípurapilli."

The Rājah of Vizianagram bought it for 17,214 Rupees subject to a peshkash of 36,234 Rupees. It comprised twenty-four Jiráyati villages. Subdivision after subdivision has followed; fifteen of the villages have lapsed to the Government, purchased by them at sales for arrears of revenue ; the remaining nine villages form no less than eight proprietary estates.

The present Chípurapilli estate consists of one village ; assessment 3,818 Rupees ; the proprietor is Gódé Venkaṭa Nārāyana Rāo.

20. APPIKONDA.

This consists of a single village, carved out of Chípurapilli; assessment Rupees 613; proprietor, Gangāphattula Sattaya.

21. RAVADA.

The same; assessment Rupees 3,753; proprietor, Vasanta Rāo Bayana Pantulu.

22. SIDDHESVARAM.

The same; assessment Rupees 731; proprietor, Yerramilli Mallikārjanudu.

23. KURADA KONDAYVALASA.

The same; assessment Rupees 681; proprietor, Chevala Rajagópal Rāo.

24. EDULAPAKA BONANGHI.

The same history; two villages; assessment Rupees 2,056; proprietor, Vasanta Rāo Açhuta Narasingha Rāo.

25. MAMIDIVADA.

The same; one village; assessment Rupees 1,786; proprietor, Garudā Narasaya.

26. PEDDAGUMMALUR.

This estate of one village was carved out of the Nakkapilli estate. The assessment is Rupees 3,794; proprietor, Safar Súrya Prakasa Rāo.

27. CHIDIKADA AND JAGANNATHAPURAM

The registered proprietor of this estate of two villages is Inuganti Sítā Rāmaswami. Each village is a separate subdivision; both were carved out of the Mādgole Zamindary; one in 1814, the other in 1836; the assessment on the first is Rupees 1,750; on the second, Rupees 3,105.

28. PENTA.

This estate consists of two villages; it was carved out of the Sālúr Zamindary in 1835. The proprietor is the Zamindar of Bobbili; the assessment is Rupees 1,159.

Rupees 1,10,908. A lease was again granted to them on the same terms from Fusly 1261 to 1265, and again renewed from Fusly 1266 to 1270. In Fusly 1271, a new lease was given to them for ten years at the increased rent of Rupees 1,20,000.

The lessees agree to hold as "farmers of land holding farms immediately from Government;" they guarantee to all parties all the rights and privileges connected with the soil to which they are entitled by law or custom; they covenant that their settlement shall be either ryotwar or on the system of joint village rents, a resort to middlemen being absolutely disallowed (the three* hill *Muttās* of Konda, Kottām, and Rām excepted); that except where they have improved the land by works of irrigation they will demand no more assessment than the full amount rated in the public accounts. They agree, in all disputes between the Ryots and themselves, to refer the matter to the Collector and Agent to the Governor, and to abide by his decision, subject to appeal to the Board or Government; and to submit a yearly account of their management, with all other information that may be required. They bind themselves to duly maintain all the irrigation works of the tāluq. They will not object to a revision of the assessment, provided always that they shall be at liberty to resign the lease, by notifying their intention to do so, within two months of receiving notice of the intended revision.

* The population of the Pàlconda hills is chiefly 'Saura.' These Muttās are included in the tracts under the Agent to the Governor.

The first object attempted was improvement in the culture of SUGARCANE, and in manufacturing the juice into jaggery. The tāluq was intersected with small but useful irrigation channels, and Mauritius and other foreign seed was distributed to the ryots. A cane-planter was brought over from the West Indies to teach them an improved system of cultivation. About Rupees 20,000 were expended in importing superior qualities of sugarcane, and in supplying jaggery pans, mills, and improved implements of husbandry. Large annual advances ('Takkāvi') were at the same time made to encourage the ryots; and a Home farm or experimental plantation of considerable size was kept under the direct management of the renters themselves.

From the outset, the tāluq was under the direction of Mr. John Young, who resided on the spot, exercising a close personal supervision over these undertakings; and the deliberately pronounced result was, to quote his own words in 1851, "Such as to satisfy us

" that the native method of cultivation is better adapted to the " circumstances in which we find ourselves than anything we have " attempted to introduce in its stead, and that the Mauritius cane, " though yielding a larger crop, if successfully cultivated, than the " country cane, is yet so precarious in its out-turn as to make it a " less eligible article of cultivation than the other."

The next experiment was in Mexican COTTON, but the soil and climate of Pálconda proving decidedly too wet for cotton, the attempt to cultivate it there, was abandoned. Foreign paddy was then tried, and found unprofitable. But the cultivation of INDIGO, which was commenced in 1848, has become a great success. The renters have seven factories* in the Pálconda tāluqs alone, besides twenty more in the Vizianagrum Zamindary as detailed below. There are no complaints of compulsion from the ryots in their own tāluqs, and no disputes outside it. The whole appears to be based on a fair, healthy, and mutually profitable system. The seed is imported by Arbuthnot and Co. and distributed amongst the cultivators, the cost being deducted from the value of the plant delivered at the different factories.

* In Pálconda about 700 acres are under indigo cultivation.

PALCONDA TÂLUQ.

1. Gōpālpūr Factory, 6 pair vats.
2. Kopparavalsa „ 6 „
3. Kaudesa „ 3 „
4. Pārāpuram „ 4 „
5. Vīraghaṭṭām „ 3 „
6. Būrija „ 6 „
7. Bāsūr „ 4 „

VIZIANAGRÁM ZAMINDARY.

(a) Gudivāḍa Tāluq.

1. Basavapālem Factory 8 pair vats.
2. Chiṭṭivalsa „ 15 „
3. Kōrāḍa „ 10 „
4. Vellanki „ 10 „
5. Krushṇapurām „ 10 „
6. Mōdavalsa „ 8 „
7. Taṭitūr „ 10 „
8. Annamrāpēṭa „ 10 „
9. Gauḍhavaram „ 4 „

(b) Gajapatinagaram Tāluq.

1. Rāmabhadrapēṭa Factory 8 pair vats.
2. Piṭṭāḍa „ 4 „

(c) Peddagāḍi Tāluq.

1. Sontyām Factory 8 pair vats.

(d) Govindapuram Tāluq.

1. Nandigām Factory, 8 pair vats.

(e) Bōnangi Tāluq.

1. Vīrabhadrapēta "Philadelphia Factory," 10 pair vats worked by steam.
2. Māmiḍipili Factory, 6 pair vats.
3. Sōmpuram „ 6 „
4. Jami „ 4 „

(f) Vizianagrum Tāluq.

1. Lakiḍām Factory 6 pair vats.

(g) Chōḍavaram Tāluq.

1. Vaḍḍādi Factory, 6 pair vats.
2. Gajapatinagaram 6 „

2. HONZARAM.

This estate, consisting of five Jiráyati villages and two Srotriyams, was purchased at the permanent settlement by the Rājah of Vizianagrum for Rupees 14,474, subject to an assessment of Rupees 11,982. The Rājah sold it in 1810 to Rāo Venkatrāyudu, who on the 15th February 1811 transferred it to Tekumala Narasappa. This party was very shortly sold up for an arrear of revenue, amounting to Rupees 5,250-12; the Collector purchasing the property on behalf of Government on the 18th October 1811 for Rupees 200.

It was then managed by the Collector till July 1846, when it was leased, with Pálconda, to Messrs. Arbuthnot and Co., *vide* PALCONDA : *suprá*.

3. "GOLGONDA."

The first of the present Jeypore family had, for his umbrella-holders, two cousins of his own, whom he was pleased to promote to the dignity of feudatories, placing one at Golgonda, and the other at Mādgole; and honoring both with the title of 'BHUPATI' (lord of the earth.)

Púsapáti Sittāram Rāz, on the establishment of the English at Vizagapatam, was required by the Chief in Council, to resign his supremacy over the Zamindary of Golgonda; but in 1776 Bhairava Bhúpati having afforded shelter to two refractory subjects of the Company, Nārāyana Dēo of Parla Kimedy and the Zamindar of Mādgole, it was considered expedient to subordinate him again to the Púsapàtis, who raised his tribute from Rupees 5,000 to Rupees 23,000, and forced him to keep a large body of Paiks besides. The Circuit Committee proposed to continue him as a feudatory to Vizianagram, many of whose fertile districts adjoined the Golgonda country, and whose Sibbandies were much more competent to deal with him, if turbulent, than Company's troops.

From the death of Púsapáti Viziaram Rāz (1794) to the permanent settlement, the Golgonda Zamindar paid the Company a peshkash of Rupees 10,000; and that was the figure at which it was ultimately fixed in his Sanad. Excluding the hill country (a wild tract classed

as one Hundá) the estate contained sixty-six villages; of these there were alienated

To Mōkhāsadars	24
„ Doras	5
„ Brahmins	13
	42 villages; leav-

ing to the Zamindar a landed property of twenty-four villages, containing

Unirrigated lands	1,489 Garce.
Irrigated „	2,894 „

but even of this " a very considerable share of the produce" the Collector reported " is regularly allotted by Dumbālas or Sanads to the subsistence of persons in the Zamindar's service; which, although enjoyed nominally at his pleasure, he would find it very difficult in many instances either to withhold or transfer." Altogether, at this time, the collections were estimated at *Rupees 17,000, of which two-thirds would be Rupees 11,666-10-8, but "considering the absolute necessity of expenses to hill Zamindars, which may be dispensed with in lower and more open situations." Mr. Alexander proposed and carried a peshkash of 10,000 Rupees only, which would not, he conceived, leave the Zamindar more, on an average, than a suitable maintenance for himself and family, with provision against the occurrence of bad seasons.

*Tribute from the hills. Rs. 3,000, Lowlands, including Inām Quit-rents, Rupees 14,000.

The subsequent history of this estate, its purchase by Government for an arrear of revenue in 1837; and the disturbances of 1845-48 and 1857-58 have been narrated above. Chapter III, Section XIV.

4. VEMALAPUDI.

This estate, consisting of fourteen Jiráyati villages and two Srotriyams, was assessed at the permanent settlement at Rupees 7,000; and purchased by the Rājah of Vizianagrum for Rupees 4,930. It was in a very dilapidated condition. It lies just above the 'Wurutla' Hundá, and depends in like manner upon the waters of the Varāhanadi; but the river is here a torrent, whereas in Wurutla it flows through a plain sufficiently level to allow of numerous channels being cut from it. The ancient tanks and reservoirs, which at one time arrested and diverted its course in the Vemalapúdi villages

were all decayed, and " it has in consequence happened that vast " tracts of land formerly producing rich paddy crops have of late " years lost every vestige of wet cultivation."

The Rājah re-sold the property in 1810 to his relative, Sāgi Rāmchandra Rāz. Under the management of this family, an arrear of revenue amounting to Rupees 26,128 accumulated against the estate, when it was sold and purchased by Government on 3rd January 1831 for Rupees 14,500.

5. KOTTAKOTA.

This estate lies north of the last. It is chiefly watered by the same river, and, besides several tanks which from their vicinity to the hills are in general very amply supplied, possesses the peculiar benefit of the Komarovale *Ava*, or natural lake, which materially assists the cultivation of the surrounding villages.

At the auction of the Havelly lands in 1802 it was knocked down to the Rājah of Vizianagrum for Rupees 10,800, subject to an assessment of Rupees 13,500. There are twelve Jiráyati villages, and none on Inām tenure. The Rājah transferred it, together with Vemalapúdi, in the year 1810, to Sāgi Rāmchandra Rāz. By the Sāgi family it was sold, in 1828, to Pinnam Rāzu Tirupati Rāz, who fell into arrears to the extent of Rupees 13,148, and on the 2nd September 1833 it was put up to sale and bought by Government for Rupees 11,500.

6. SARVASIDDHI.

This estate, besides the advantage of its vicinity to the coast, comprises a large extent of the best ' wet' land in the district. It has however, the Collector remarked, two drawbacks; first, that in sudden and heavy rains, the river sweeps away the crops and covers other parts with sand: second, the scanty quantity of ' dry' land, " a circumstance always unfavorable, because in case of unpropitious " seasons, when drought is the occasion of failure, the productions of " the ' Mettu' land, arriving at perfection (if there be but moisture " sufficient for tillage) nourished only by the humidity of the nightly " dews, afford a very considerable counterbalance against the loss " which may arise from the failure of the paddy crop.

The Rājah of Vizianagrum purchased this estate, which comprised thirteen Jiráyati villages, assessed at Rupees 25,600 for Rupees 6,150.

In 1810 he sold it to Sāgi Rāmchandra Rāz, his maternal aunt's husband, whose son ran into arrears to the extent of Rupees 21,632. The Government purchased it at the sale for Rupees 750 on the 3rd January 1831.

7. RAJALA.

The village of Rājala with four others, (the other three being Māmidivāda, Kummarapilli, Tantidi,) were subdivided off from "Chipurapilli," and sold by the Rājah of Vizianagrum to Sāgi Rāmchandra Rāz in 1812. The peshkasb of the sub-division which was termed "Rājala" was fixed by the Board of Revenue at Rupees 6,200. In the following year, Māmidivāda was sub-divided off and the peshkash of the Rājala estate reduced thereby to Rupees 4,413-8. In 1815, Sāgi Rāmchandra Rāz disposed of it by private sale to Gôde Surya Nārāyana Rāo; who in 1819 re-sold it to Bhāgavatula Nārappa. This man's family brought the estate into arrears of revenue to the extent of Rupees 3,985-8, when it was purchased by Government at public auction for Rupees 4,000; on the 31st August 1831.

8. KOTTUR.

This estate, consisting of the village of Kottúr and seven others, was likewise carved out of Chipurapilli, at the same time as the last. The transferee was Chinnam Kúrmaya, a Banyan; the assessment fixed by the Board was 9,067 Rupees. In the following year, 1813, it was re-sold to Nālam Rāmaya, but in 1815 it reverted to Chinnam Jaggaya, brother of Chinnam Kúrmaya. In 1837 it was bought at a sale for arrears of revenue by Sāgi Padmanābha Rāz. In 1844, Rupees 22,510 had accumalated against the estate; it was put up to auction and bought by Government for Rupees 50.

9. VELCHUR KODUR.

This estate, consisting of the village of the same name, and two other villages, was formed, like the last two, at the same date, into a separate sub-division of 'Chipurapilli.' The peshkash fixed was Rupees 7,267; the vendee was Chinnam Jaggaya, brother of the vendee in the Kottur case. It was put up for sale on account of arrears of revenue at the same time as Kottur, viz., in 1837, and purchased by the same party, Sāgi Padmanābha Rāz, who lost it in the same way as he lost Kottur. It was bought by Government for 50 Rupees, the arrears being Rupees 20,364 in the year 1844.

10. KONDAKIRLA.

This estate, comprising thirteen Jiráyati or assessable villages and one Srotriyam, was bought by the Rājah of Vizianagrum, at the sale of the Havelly lands, in 1802 for Rupees 10,890, subject to a peshkash of Rupees 19,800. In 1807 he sold it to Karumanchi Venkatachalam Pantulu, at whose death in 1837 it passed to his maternal grandson, Mantripragada Venkata Rāo. This proprietor, there being a large arrear of Government peshkash on the estate, raised Rupees 50,000 on it and made a conditional sale of it to one Sāgi Padmanābha Rāz; the latter was to retain possession till 1846, when, if the money were paid, well and good; if not the sale was to be considered out and out. The mortgagee owed a good deal of money to usurers, one of whom sued out execution of a decree against him, and by order of the Provincial Court, the Collector attached and took under management the Kondakirla and other estates in the judgment debtor's possession. Shortly after, the Collector (16th July 1840) recommended that Kondakirla should be sold for arrears of revenue. It was sold accordingly, and bought by the decree-holder abovementioned; but on a petition from the mortgagee, the Board withheld their confirmation, and directed the Collector to manage the estate for the mortgagee, until the arrears were paid. Ultimately however, "as the retention of the estate any longer under management appeared discouraging," the sale took place in 1844, on the same as the sales of the two preceding estates. The arrear due was Rupees 12,265, and it was bought by Government for Rupees 30,500.*

11. RAYAVARAM.

This Hundá consists of twelve Jiráyati villages and one Srotriyam. "It exhibits very tolerably equal proportions of dry and wet land, the former not, in general, of a very generous nature, but the latter in many parts of very striking fertility, and enjoying an advantage which is wanted to most of the 'wet' lands in other Hundás, from

* The difference between the arrear and the sale amount was payable to the defaulter's creditor who took out execution against the estate as abovementioned, but the Board thought proper to credit it to the arrears outstanding against the defaulter's two other estates, Kottur and Velchur Kodur, which were purchased for Government by the Collector on the same day, for Rupees 50 each. Several petitions addressed by the aggrieved parties to the authorities not meeting with consideration, a Civil Suit was brought in the Chicacole Court against the Government, when a decree was passed as prayed for, as a matter of course.

the river, which supplies its water-courses, running on a more gently inclined slope, by which means, although its supplies are always sufficiently plentiful when the rains are moderately heavy, it never endangers the crops or arable lands by the violence of its torrents."

The Rājāh bought it at the auction of Havelly lands in 1802 for Rupees 459, subject to an assessment of Rupees 18,194. In 1810 he re-sold to Sāgi Rāmchandra Rāz. In 1815 it was attached and put up for auction for Rupees 94, there being a demand of Rupees 50,530 against the defaulter in connection with his other estates. It fetched no less a sum than Rupees 40,500; the purchaser was Góde Surya Nārāyana Rāo. In 1844 this gentleman transferred it to Government for Rupees 30,000, the constant disputes between the ryots of the lapsed Hundá of Sarvasiddhi and his own ryots regarding irrigation rendering his position an extremely unpleasant one.

12. DIMILI.

This Hundá consists of ten Jiráyati villages. The land is chiefly 'wet' and very productive; the "facility with which it is watered by the numerous channels that intersect it, issuing from the Shāradanadi, rendering the cultivation of it an operation of little labor, little or no arable land remains uncultivated in the low country." There is some risk, at the same time, of excessive floods. The estate, however has a considerable tract of dry land, some very good, and mostly capable of improvement.

The peshkash was fixed at Rupees 16,574, and the estate was purchased by the Rājah for Rupees 5,470. In 1810 he re-sold it to Bhagavatla Madhana. From this man's family it passed by private sale to Mr. John Leonhard in 1832. In 1844 it was put up for sale for arrears of revenue, and purchased by Mr. Smollett on account of Government for Rupees 1,200. "This is more than its real value"; the Collector reported "for it is so highly assessed that it is literally worth nothing, but it is a desirable acquisition for Government, because it is situated in the very centre of the new táluq of Sarvasidhi."

APPENDIX No. 1.

Discovery of Meriah with the operations of the Special Agency, in Jeypore.

In the year 1836, the existence of 'Meriah,' or the rite of human sacrifices among the Khonds, was discovered by Mr. Russell, the Commissioner, of the Madras Civil Service. The following passages are extracted from various official reports, contained in Volume V of the Selections from the Records of the Government of India, (Home Department,) entitled "Human Sacrifice and Infanticide."

Jeypore was, from the first, one of the suspected localities. "It "is necessary to keep in mind that, besides the Khond districts of "Cuttack, and those under the Madras Presidency, commencing "southward with Jeypore and extending beyond the Mahanadi, the "practice embraces also many parts of the Nagpore provinces, and "a large belt of territory hitherto independent."—Mr. Russell, p. 5.

On the 24th November 1837, Mr. Arbuthnot, the Acting Collector of Vizagapatam, in reply to a requisition calling on him to report what he knew of the practice, and what means should be adopted to put a stop to it, wrote as follows :—

"The result of my inquiries on this subject leaves no doubt in my mind that this revolting practice does prevail in the most inaccessible parts of the whole range of hills that divide the Company's territories from those of Nagpore and Hyderabad.

"Of the hill tribe, Kódulu, there are said to be two distinct classes, the Kotya Kódulu and Játapu Kódulu. The former class is that, which is in the habit of offering human sacrifices to the god Jenkery,* with a view to secure good crops. This ceremony is generally performed on the Sunday either preceding or following

* *Sankari.*—A name of Kartikeya, of Ganesa, and of Fire. It is also one of the names of Parvati, the wife of Siva.

the Pongal feast. The victim is seldom carried by force, but procured by purchase, and there is a fixed price for each person, which consists of forty articles, such as a bullock, a male buffalo, a cow, a goat, a piece of cloth, a silk cloth, a brass pot, a bunch of plantains, &c.

" The man who is destined for the sacrifice is immediately carried before the god, and a small quantity of rice, colored with saffron, is put upon his head. The influence of this is said to prevent his attempting to escape, even though set at liberty. It would appear, however, that from the moment of his seizure till he is sacrificed, he is kept in a continued state of stupefaction or intoxication. He is allowed to wander about the village, to eat and drink anything he may take a fancy to, and even to have connection with any of the women whom he may meet.

" On the morning set apart for the sacrifice, he is carried before the idol in a state of intoxication. One of the villagers officiates as a priest, who cuts a small hole in the stomach of his victim, and with the blood that flows from the wound, the idol is besmeared; then the crowds from the neighbouring villages rush forward, and he is literally cut into pieces; each person who is so fortunate as to procure it, carries away a morsel of the flesh, and presents it to the idol in his own village. A sacrifice is never offered in any village oftner than once in twelve years, nor is there ever more than one victim; this, however, is not the case in Bustar, where twenty persons have frequently been sacrificed at a time.

" The only means that I can suggest of suppressing this revolting practice, is by urging the Zamindars to use their influence, within their own territories, to prevent it.

" If roads were made through the hills, from the Company's into the Hyderabad and Nagpore territories, as might be done, though not without much expense, the inhabitants of those hills might be brought within the influence of civilization, and then this practice would soon be discontinued; at present that tract of country is closed, not only to Europeans, but even to the inhabitants of the plains."

Lieutenant Hill, of the Survey Department, has the following remarks in his Report of the 2nd July 1838, pages 21 &c. :— " The Khonds located in the hill fastnesses of Jeypore and Bustar, and of Chinna Kimedy, Goomsur, Boad, Sohnpore, Duspulla, &c., appear to be the only tribes that have maintained their independence. The country over which Khonds are scattered, extends from

the north of the Mahanadi to very nearly as far south as the Godavari. On the western side of Orissa, it is generally believed by the better informed classes, that the Khonds are of the same race as the inhabitants of the hills of Joudpore, Jeypore, &c., in *Hindustan*, whom the people of Orissa term 'Meriah,' and they maintain that their language is the same with that of the wild tribes of those regions, with the difference only of provincialisms and corruptions, from intercourse with their surrounding neighbours respectively. * * * Of the Khond districts north of the Mahanadi, I have no accurate intelligence; but there can be little doubt that the 'Meriah' practice will be found to exist, as it certainly does in the adjoining hilly parts of Duspulla, Boad and Sohnpore. From the Goomsur Maliahs southwards, Chinna Kimedy, Pedda Kimedy, and Jeypore, complete the chain to Bustar, in which latter place the practice is prevalent to an enormous extent.* * * The Khonds are said not to be the only people who sacrifice human beings. At Bissumcuttack, the Jeypore Rajah's Karkun pointed out a child of about eight years of age in a large Brinjari camp, who, he stated, had been purchased near the coast, and was to be sacrificed on crossing the boundary of Orissa (the Jung river). The Brinjaries were questioned regarding the child, and claimed it as one of their own tribe, but Koonechee Singh (a son of the late Zamindar of Sooradah, who accompanied me,) pronounced the child to be a Wooriah of the same caste as my berears; hence I fear that the Brinjaries who travel these roads, are in the habit of performing this ceremony; great caution is necessary in believing any Khond Mootah to be free from this stain, as on several occasions when the practice has been stoutly denied, I have afterwards obtained undoubted proof of its existence.

In his elaborate Report of 24th April 1842, pages 30 to 40, Captain Macpherson informs the Madras Government that "Human sacrifices are still performed, according to universal belief, in Bustar and Jeypore, and in the adjoining Zamindaries to the west and south of the Godavari, and they are certainly performed by the Brinjaries who trade between the Nagpore countries and the coast."

By Act XXI of 1845, the Governor-General of India in Council was empowered to place in the hands of one officer (to be called 'the Agent for the suppression of Meriah Sacrifices') aided by a sufficient number of competent Assistants, the entire control of the

tracts inhabited by the Khond tribes, whether situated within the Bengal or Madras territories. "Thus," it was anticipated, "the serious difficulties which had previously occurred, in consequence of the power of the officers employed in the promotion of this important work being restricted to the local limits of their respective Presidencies, would, for the future, be obviated, and that unity of action secured which is essential to the successful issue of measures directed to the same object." The first Agent was Captain Macpherson. He continued in office up to the spring of 1847, when he was removed on certain charges of mismanagement preferred by General Dyce, the officer who was sent up to quell an insurrection which had supervened. Subsequently, after a full enquiry by a Special Commissioner, Mr. J. P. Grant, B. C. S., Captain Macpherson was declared "to have, with a very little exception, cleared himself and his administration from all General Dyce's accusations." (Home Despatch, No. 10 of 1850.) He, however, did not re-assume charge of the Agency, wherein he was succeeded by Lieutenant Colonel Campbell, also of the Madras Army.

The first visit of the Meriah Agency to Jeypore, appears to have been in 1851. The following is a Report from Lieutenant Colonel Campbell, dated 10th October 1851. It will be seen that the Jeypore Khonds had the audacity to attack his camp :—

"I have to report that it is my intention to take the field as early in November as the season will permit, probably about the 10th, and passing through Goomsur and a part of the Boad and Chinna Kimedy Maliahs, proceed at once to the sacrificing tribes of Jeypore, having first brought to submission three Mootahs of Chinna Kimedy. viz., Goomah, Jadoka, and Sonkagodah, bordering on Jeypore, which have not been visited.

"I shall enter Jeypore by a Bundaree of the Gunapur tâluq, or by Bissumcuttack, as may be most advantageous, and pass through the Zamindaries of Patna and Kalahundy on my return at the end of the season."

On the 18th November, Colonel Campbell ascended the ghauts into the Khond country, passed through the heart of the Goomsur and Chinna Kimedy Maliahs, and from thence, through an unexplored country, in a south-west direction, to Bissumcuttack of Jeypore.

"I learned with much satisfaction, from concurrent testimony from various sources, that with the exception of two small Mootahs,

Ambodala and Kankabady, bordering on Chinna Kimedy and Mohungir of Kalanhundy, the Meriah sacrifice had ceased for more than two generations; but that some of the villages still participated in the cruel rite by procuring flesh of Meriahs, principally from the neighbouring district of Ryabejee of Jeypore.

"From the two small Mootahs abovenamed, four Meriahs were removed; all, I have reason to believe, that the people had in their possession.

"In the house of Tāt Rajah, I discovered a youth that had been purchased by him for sacrifice, and who had undergone all the ceremonies preparatory to his immolation to the god of battles 'Manicksoro,' in the event of his coming into collision with the troops of his superior of Jeypore.

"On the 17th December we left Bissumcuttack for Ryabejee in in an eastern direction, from which place sixty-nine Meriahs were eventually rescued. I found it necessary to push for the open country of Godairy, where the Khonds, after some little evasion and procrastination, delivered up their Meriahs, to the number of forty-six and readily entered into the usual agreement to abandon the rite of human sacrifice for ever.

"From Godairy, I proceeded in a north-east direction to Lumbragaum of Malo Mootah of Godairy. Lumbragaum is one of a cluster of six villages, which are generally at feud with each other; but on the occasion of my visit, they were closely united to repel the retribution which they supposed I had come to exact for the murder in which all were more or less concerned, of three messengers of the Negoban or manager of Godairy, who, under cover of being the bearer of a proclamation respecting the Meriah, had extorted goats, buffaloes, brass vessels, &c., from the Khonds.

"I used my best endeavours for several days to undeceive these wild people, but either they did not comprehend me, or there was some underhand influence at work, which I could not detect. After repeated threats and demonstrations, emboldened by the smallness of the force at my disposal, and excited by liquor, about three-hundred of them attacked my camp, shouting and yelling more like demons than men, supported by as many more uttering cries of encouragement from the rocks and jungle which surrounded the camp: but a steady and resolute advance soon drove them off; a few shots

over their heads, which did no harm, completed the route, and we pursued them rapidly over the mountains till they were lost in the jungle dells on the other side.

" The next day, delegates arrived from the several villages of the confederation ; and, the day following, all came, made their submission, and delivered up their Meriahs.

" The whole population of the neighbouring Mootahs, including those of Chinna Kimedy, were intensely watching the result of the struggle at Lumbragaum, the successful termination of which exercised a most favorable influence on the proceedings which followed in the large Mootah of Sirdarpore.

" From Lumbragaum I proceeded in a southern direction to Sirdarpore. The people do not rear Meriahs as in Ryabejee and Chundermore, but they procure the flesh of Meriahs from the two last mentioned places, and formerly from Chinna Kimedy. They also, when a sacrifice is considered necessary, unite and purchase a victim for the occasion ; but at once, without any hesitation, they agreed to abandon the rite and all participation in it for ever.

" From Godairy I marched due north by Seergodah and Bejeepore, to the Mootah of Chunderpore, one of the strongholds of the Meriah, second only to Ryabejee.

The people of Bundare, one of the principal Khond villages of this Mootah, refused to come to me, or send me their Meriahs. I knew that a human victim had been sacrificed about a month previous to my first arrival. Even for this great crime, I promised that they would receive pardon, if they came in and delivered up their Meriahs ; but they resisted all my efforts to conciliate them, and eventually fled, with everything they could remove, to their concealed fastnesses in the mountains. These I endeavoured to discover, but without success ; the lateness of the season forbade a longer delay, and most reluctantly I caused the village to be destroyed, as affording the only hope of saving the lives of three persons, who, if the village had been left standing, would certainly have been sacrificed on my leaving the place. The people had not the excuse of ignorance to plead, for in the season of 1848-49, I took away from them eight Meriahs ; and, moreover, successful evasion would, if unpunished, have set a most injurious example to the whole sacrificing population.

Colonel Campbell then proceeds to describe the sacrifice which took place at Bundare. It is called 'Junna,' and considered by him to be peculiar to the Khonds of Jeypore, for he never met with it in any other part of the Khond country.

"It is performed as follows, and is always succeeded by the sacrifice of three human beings, two to the sun, to the east and west of the village, and one in the centre, with the usual barbarities of the Meriah. A stout wooden post about six feet long is firmly fixed in the ground; at the foot of it a narrow grave is dug, and to the top of the post the victim is firmly fastened by the long hair of his head; four assistants hold his out-stretched arms and legs, the body being suspended horizontally over the grave, with the face towards the earth. The officiating 'Junna,' or priest, standing on the right side, repeats the following invocation, at intervals hacking with his sacrificing knife the back part of the shrieking victim's neck, 'O mighty Manicksoro, this is your festal day!' To the Khonds the offering is Meriah, to kings, 'Junna,' on account of this sacrifice, you have given to kings, kingdoms, guns and swords. The sacrifice we now offer you must eat, and we pray that our battle axes may be converted into swords, or bows and arrows into gunpowder and balls; and if we have any quarrels with other tribes, give us the victory. Preserve us from the tyranny of kings and their officers." Then, addressing the victim: 'That we may enjoy prosperity, we offer you a sacrifice to our god 'Manicksoro,' who will immediately eat you, so be not grieved at our slaying you! Your parents were aware when we purchased you from them for 60 Rupees, that we did so with intent to sacrifice you; there is, therefore, no sin on our heads, but on your parents. After you are dead, we shall perform your obsequies.' The victim is then decapitated, the body thrown into the grave, and the head left suspended from the post till devoured by wild beasts. The knife remains fastened to the post, till the three sacrifices already mentioned are performed, when it is removed with much ceremony."

"The number of real Meriahs rescued this season amounts to 158, and the number of Poossias* registered distinct from the Meriahs, sixteen. The practice of rearing Meriahs by bringing up women to

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* A Meriah female and her offspring by a Khond, who adopts them as his wife and children.

prostitution is more general in Jeypore than in any other part of the Khond country; hence the great number of women and their children rescued. They are not, as a general rule, sacrificed in the villages wherein they were born, lest a father should be instrumental to the sacrifice of his own child; which would not be acceptable to the Earth Goddess, the victim not having been purchased; but they are exchanged, when a victim is needed, with children similarly begotten in a neighbouring Mootah, and the mothers are eventually sacrificed, when they become old.

"To the west of Bissemcuttack, I was informed that the Meriah had been suppressed, about the same time that it was discontinued at Bissemcuttack; but that, when within their reach, some of the villagers procured Meriah flesh for their field. To be efficacious, the flesh must be deposited before the sun sets on the day of the sacrifice, and to ensure this, instances are related of a piece of human flesh having been conveyed an incredible distance by relays of men in a few hours. But the prevalence or otherwise of the Meriahs to the west or the north can only be ascertained with certainty by a visit to those countries, which I hope to accomplish next season."

In November 1852, Colonel Campbell again ascended the ghauts; and it will be seen from the following extracts of his Report, dated 13th April 1853, that his severity at Bundare had had the desired effect:—"At Bundare of Jeypore, I found the people anxiously looking for my arrival, uncertain as to their reception, in consequence of the sacrifice perpetrated by them, last year, and the destruction of their village as the only means of averting the fate of three victims in their possession doomed for sacrifice. They soon however, gained confidence, and came to me with their Meriahs, throwing themselves on the mercy of Government. Of the three victims prepared for sacrifice, one had made his escape to my camp, another had died, and the third was delivered to me. Two more, who were brought, were given by me in marriage, at the request of the chiefs, to two young Khonds of the village.

"I passed through the Mootahs of Chunderpore, Ryabejee and Godairy, the strongholds of the Meriah in Jeypore, and out of two hundred and twenty Khond villages, only one chief, Sorunga Majee of Daddajoriga of Ryabejee, refused to produce his Meriahs, who are now said to be his wife and child; but the true cause of his flight was fear, for he alone of all the Khond Chiefs of Jeypore performed

the Meriah sacrifice last year, after I had left the country. I could not discover his place of concealment, but his relatives have become security for him.

"From Godairy I proceeded to Bissemcuttack, where I found the Khonds true to their pledge."

In regard to the limits of country wherein 'Meriah' prevails, and to its existence amongst other communities besides the Khonds, Colonel Campbell has recorded these remarks :—

"I have ascertained that the extreme limits of the tracts within which the Meriah sacrifice is known, are from 19° 20′ to 20° 30′ north, and from 83° 15′ to 84° 30′ east; but within these limits are several extensive districts where human sacrifice has never been practiced, at least within the memory of man, such as the *infanticidal* tribes of Souradah and Chinna Kimedy, the non-sacrificing tribes of Surrungudah, Koorboolee, Nowgaum and Dejee, and the numerous Uriya communities found in almost all the most fertile parts of the Khond country. In Jeypore and Kalahundy, the principal Hindú Chiefs, on great occasions, such as going out to fight, building a fort, or re-building an important village, were in the habit of propitiating the goddess Manicksoro by the immolation of three human victims called 'Junna.' Of this class, eight have been discovered in Jeypore, and the Chiefs to whom they belonged made no secret of the purpose for which they were kept, and at once produced them, and in the presence of their Khond and Uriya followers, abjured the right for ever.

"This season, every district, every Mootah of Chinna Kimedy and of Jeypore, has been visited, and all the Khond Chiefs of these districts and Mootahs, with two* exceptions, have delivered up by their 'Meriahs,' and have given their adhesion to the pledge of renouncing the sacrifice of human beings for ever. I do not know of the existence of a Meriah in Chinna Kimedy or Jeypore : I believe they have all been removed."

The following is from the last published Report of Colonel Campbell, it is dated 9th February 1854, and gives a narrative of his proceedings during the past season :—

"In the Khond tracts of Jeypore my reception was most gratify-

* One, the chief Sorunga Majee of Doddajoriga of Ryabejee previously mentioned.

ing. I visited my old opponents of Lumbragaum, Bapalla and Bundare, and found them as contented and happy as their neighbours of Chinna Kimedy; they, with all the Khonds of Jeypore, declaring their fidelity to the pledge they had given, and their resolution to have nothing more to do with the sacrifice of human beings. Five Meriah women, who had been given in marriage to Khonds of the Souradah infanticidal tribes, and who fled from their new husbands, were given up; and a Meriah youth, who escaped from me last season, was brought by his owner, Indroomooni Majee, of his own accord, who reproached me for not taking better care of him, "for," said the Majee, "he has undergone the ceremonies preparatory to sacrifice; take him away with you." There has been no sacrifice, nor attempt to sacrifice in Jeypore since March 1852, nor in Chinna Kimedy since November of the same year.

"From Jeypore I passed in a north-western direction through the Zamindaries of Ryaghur and Singapore,* a fine open level country, well cultivated, with a population of Khonds and Telugus. The Khonds are here a civilized race, very industrious, and pay rent for their land like their Telugu neighbours; they acknowledged having occasionally procured part of the flesh of a human victim from Jeypore and Toramool, but for many years no sacrifice had taken place among themselves. Through Singapore and Ryaghur, several thousand Brinjary bullocks pass from the interior to the coast with oil seeds, wheat and cotton, and return laden with salt."

On the advantages of securing the good offices of the Uriya Chief, the Colonel informs us:—"It has always been my policy, on entering a new country, to conciliate the established Uriya Chiefs. Of the sixty-five Bissoyes and Patros of Khond districts in Boad, Chinna Kimedy, Jeypore and Kalanhundy, with whom I have come in contact, I have not removed one. As a remarkable instance of the value of the hearty co-operation of the Uriya Chiefs, I may mention the conduct of the Tát Rājah of Bissemcuttack, who, when informed that his Khonds were preparing to take part in a sacrifice which was perpetrated in March 1852, in Ryabejee of Jeypore, peremptorily forebade their going, and plainly told them that if they went, he would waylay them on their return with his paiks, and

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* These are subordinate to Jeypore, but Ryaghur is managed directly by the Rājah of Jeypore.

shoot every man he could find. Not one went to the place of sacrifice. They had for some years been weaned from sacrificing in their own Mootahs, but procured the flesh of Meriahs from Chinna Kimedy and Ryabejee.

"It affords me heartfelt satisfaction to be able to report thus satisfactorily of the suppression, *I will not presume to say of the complete suppression, for that will depend on our future supervision and watchfulness of the Meriah rite* in Goomsur, Boad, Chinna Kimedy, Jeypore, Kalanhundy, and Patna."

It appears that the total number of Meriahs rescued in Jeypore in 1851-52 and 1852-53, is as follows:—77 males and 115 females; and of Poossias, 14 males and 8 females—grand total, 214 souls.

The foregoing is the last Report *published*. But some subsequent diaries of Captains MacViccar and McNeill have been furnished for the information of this Agency. They are given *verbatim* in order of time.

Extract from a letter from Captain MACVICCAR, *Agent to the Governor General in the Hill Tracts of Orissa, dated* 21*st May* 1855.

* * *

"39. All the sacrificing tribes of Jeypore hills have been visited this year. Their country has been thoroughly searched, and traversed throughout its extreme length and breadth, and with one exception only, the Khonds have remained true and steadfast to their pledge.

"40. The exception occurred in the village of Aseergoody, where a party of Khonds had subscribed thirteen goonties for the purchase of a victim. A lad was stolen for this purpose by a Khond named Kisky, from the house of his father, and given for sacrifice, but the rite was not consummated prior to Captain McNeill's arrival. He fortunately secured all the parties concerned, save Kisky, who had died of small pox, and they are now undergoing the punishment due to their disobedience of the Sirkar's orders. They do not pretend to extenuate their guilt, but much may be urged in mitigation of their fault, and I shall be glad when, after a sufficient example has been made, I shall be able to set them free. Captain McNeill had the satisfaction of restoring the destined victim to his parents in Bissemcuttack, whence he had been stolen.

"41. I cannot adequately express my sense of the fidelity of the hill tribes of Jeypore, in so nobly adhering to their word. They were

most warmly applauded and encouraged to persist; they said the harvest had been bountiful and the monsoon abundant, blessings which were denied the Uriyas on the plains, who had suffered from drought, and from the many evils necessarily arising from want of water.

"42. For three years now these Khonds have ceased to shed blood, and no calamity has befallen them, no ruin overtaken them. Thus have they had convincing proof that their prosperity is not dependent upon the Meriah sacrifice, which I trust is for ever at an end.

"43. In the low country of Jeypore, I regret most unfeignedly to relate that human sacrifices prevail almost in every district. Here, as in Bustar, we have to deal with relatively civilized and educated men and not with semi-barbarous tribes as in the hill tracts of Orissa. The former are not, in my opinion, deserving of the same consideration as the latter, and some sharper and severer measures should be adopted than we have ever yet employed amongst the wild tribes of the mountains.

"44. The Rājah of Jeypore is an old imbecile creature, quite unable to take any part in the government of his country. He vowed he had long ago ordered the discontinuance of human sacrifice, but not of Suttee, which he did not know had been prohibited by the Sirkar. The people that surround the Rājah care for nothing, but the attainment of their own selfish ends; and, under such a system of anarchy and misrule, it can create no surprise that Junna poojah is almost universally celebrated.

"45. There is a class of people called Tooras and Toorees, who are purchased at various rates, and incontrovertibly supply the Junna victims. The most direct and conclusive evidence of this fact was obtained at Ramgherry and Mulcagherry, and the details will be found in the diaries of the proceedings of the Assistant Agent in those districts.

"46. The Pater of Ramgherry and his Uriyas eventually confessed that human sacrifices were offered, and gave an account of the ceremonies which I here condense.

"47. On the site of the old fort at Ramgherry, facing the east, and at Letchmapore, facing the west, two victims are sacrificed every third year. The residence of the goddess, Goorboneshanny, is supposed to be at the bottom of a hole, eighteen inches square by three feet deep. On the day of sacrifice the victim is made over in irons

to the officiating priest, who presents him with a pair of new cloths, and plies him freely with liquor until he is almost, if not wholly, insensible; his irons are then removed, he is forced into the hole, his arms are seized by two assistants and held out in a horizontal position, while the priest deliberately makes an incision in the back of the neck and then cuts the throat of the poor victim from ear to ear; the blood is allowed to flow to the bottom of the hole where the goddess dwells. After a little time, the head of the wretched Junna is severed from his body, placed in his lap, earth is thrown over the mutilated carcass, and a heap of stones marks the spot of this appalling tragedy.

" 48. When the hole is again wanted, the bones of the last victim are thrown away. One of these mangled bodies was exhumed, the spot having been pointed out by the Chief of the district, when further denial and equivocation were useless.

" 49. At the above sacrifice it is not usual for any but the priest and his assistants to be present, but at Letchmapooram, where another deity is propitiated, the whole country assists, and the victim is decapitated without any peculiar ceremonies.

" 50. At Mulcagherry, four children were rescued, who were devoted to sacrifice, and their immolation only prevented by the opportune arrival of Captain McNeill's camp. In this country four are always sacrificed at a time, one at each of the four doors of the fort; besides this, six sacrifices are offered triennially in the four Purgunnahs into which Mulcagherry is divided; some of these sacrifices are celebrated during the Desserah, some in September, and others again in December. The object in all cases is the same, to obtain benefits and avert evils.

" 51. In the town of Mulcagherry, one hundred Toorees were surrendered and duly registered. The best security being given for their future appearance, they were allowed to remain. The Chiefs and people have made the most solemn promises to relinquish the rite; but I think some stringent law to reach these particular cases, should be passed and rigorously applied.

" 52. It is no unusual thing in the district of Mulcagherry to put to death supposed sorceresses, and a few years ago no less than five unfortunate women were immolated on the plea of having caused the death of an Uriya Chief.

"53. In addition to the regular sacrifices, offerings are made on special occasions. In May 1854, a Tooree aged ten years, was sacrificed by the Ranee, in fulfilment of a vow for restoration to health.

"54. In all parts of the country the orders of the Government were made known both with reference to Suttee and Junna. The plea of ignorance cannot be raised in future, but I fear some severe examples must be made ere these cruel practices are completely suppressed in Jeypore.

"55. The Madras Government have already directed their Agent to institute inquiries, and with his aid I do not despair of seeing these barbarous usages eradicated. We have succeeded amongst the savage tribes of the hills, and we shall not, I believe, eventually be baffled by the people of the plains, whether in Bustar or Jeypore."

Extract from a letter from Captain A. C. McNEILL, *Agent to the Governor-General in the Hill Tracts of Orissa, dated* 12*th June* 1856.

* * *

"16. Leaving Junnogudah on the 4th January, I proceeded in a southerly direction to the Zamindary of Nowhorungpore, a dependency of Jeypore, and ruled over by Sree Cheyton Deo. Neither during last season's tour, nor this, could I gain any information to lead to the belief that human sacrifice, under any denomination, obtains in this Zamindary; and the practice of Suttee, which last year I found still prevailed in this, as well as nearly all the other districts of Jeypore, has ceased since the instructions issued prohibiting it. Nowhorungpore, well ruled and governed, affords a happy contrast to the misrule and anarchy which unhappily prevails in nearly every other portion of Jeypore.

"17. From Nowhorungpore, which I left on the 12th January, I proceeded direct to Jeypore, and I deeply regret to state that, notwithstanding the stringent orders issued last season, prohibiting human sacrifices, that no less than four cases have taken place since my last visit to the country, in February 1855. Of these, two occurred in Mulcagherry, one being a 'Junna,' and the other being sacrificed as a sorceress. One case occurred in the Odrogoro tāluq, where it was celebrated with all the formalities of the Meriah of the Khonds; the unfortunate victim being cut in pieces, the flesh dis-

tributed, and afterwards buried in the fields. In this tāluq, one sacrifice is performed every third year, for the general welfare of the community.

"18. The fourth sacrifice took place in the Ramgherry tāluq, and occurred in the month of September 1855. Its object was a propitiation to the gods to obtain the release from confinement of the Pater, who had been detained in irons at Jeypore on the plea of non-payment of peshkash, but the real cause of his detention was no doubt owing to his having confessed to me, last season, the prevalence of human sacrifice in his district, and also narrated all the particulars, connected with the mode in which the ceremony was performed. The victim sacrificed this season was seized by a band of Kongars, or thieves, in the Bustar territory, brought to Ramgherry, and offered up in the name of the Beercombo deity. On receiving the full particulars of this sacrifice, I sent a Sebundy guard for the purpose of apprehending the Pater of Ramgherry and all the other guilty parties, but they fled into the Bustar territory, and all further attempts to seize him were of no avail owing to the duplicity of the Jeypore people, who not only connived at his escape, but assisted him in his flight.

"19. Another mode is frequently practised to get rid of persons accused of witchcraft and sorcery in the Ramgherry tāluq, which is as follows:—Near the village of Tentally Goomah, a large pool in the bed of a river (which runs into the Godāvari near Mulcagherry) formed by water falling over a precipice of about forty feet is called "Koorchy Koondah." The depth of this pool is from twelve to fourteen feet, as measured this season by some Sebundies deputed to visit the place, though the natives of Ramgherry believe it to be, and stated it to be, more than twenty yards deep. Into this pool, women accused of sorcery are thrown after having a stone tied round their neck.

"20. I received information that, during the last twelve months, two unfortunate creatures had thus perished. The brother of one of them, formerly an inhabitant of Ramgherry, but now residing in the Kotapady tāluq, expressed his willingness to depose publicly to the above effect, provided I assured him protection from the Jeypore authorities, who would have no hesitation whatever in making away with him, as soon as I left the country.

" 21. Death is not always awarded in Jeypore to persons accused of sorcery. Two individuals of the Kotapady tāluq (a man and a woman) complained to me at Jeypore, that the son of a person named Bhoota Sanodore died of natural causes, but that the complainants being accused of having caused death by enchantment, they were seized, sent to the village blacksmith, who extracted all their front teeth with his forceps; and the complainants bore unmistakable evidence of their teeth having been removed.

" 22. One old woman of about fifty years of age also complained to me at Bheredejholle, that she had been accused of causing the death of a person of the Jeypore tāluq; that she was seized and had ropes of straw bound round her from the feet to the head, and was then bound to a tree preparatory to being burnt in this position, and that she owed her life to some people, who happening to pass by at the time, forcibly released her, when she fled to the Nowhorungpore country, where she had remained for the last nine months. Nothing, she said, would induce her to return to Jeypore, as her life would not be safe there, whereas she had no fears while living in the territory of Cheyton Dēo.

" 23. The above are a few of many complaints brought before me, but in which I had no authority to interfere, as they did not come within the jurisdiction of the Agency; and not a day passed during the twelve I remained at Jeypore, but my tent was besieged from morning till night, with people begging for that justice and redress, which, they said, was not to be obtained from the Rājah or his advisers. Three people complained that their relations had been openly murdered in the town of Jeypore, and that no measures had been adopted for the punishment or even the seizure of the murderers. It was almost impossible to make these poor creatures understand that the Agency had no power to interfere in such matters, and that our attention was given solely to cases relating to human offerings to the gods.

" 24. When recommended to take their grievances before the Agent to Government at Vizagapatam, where they would be sure to find redress, they replied, that if persons attempted to leave the country with that intention, Paiks or Peons were invariably sent after them, who forcibly prevented them from going to the low country.

"25. Organized gangs of Khongars (thieves) form a portion of the establishment of every man of any influence or standing in Jeypore. These bands of Dacoits, for they deserve no better name, pay a yearly tax of one Rupee per head to the Rājah, or rather to the person who may be temporarily in charge of affairs in Jeypore, for the Rājah is a mere cypher, completely in the hands of a few cunning, intriguing individuals, whose sole care or thought is their own aggrandizement, at the expense of the Rājah, and of all parties whose interests are not identical with their own; and to such an extreme has this system been carried, that the Rājah has for some time been completely dependent for his daily food on the charity of his brother, Sree Cheyton Dēo of Nowhorungpore, although the annual revenue collected from Jeypore is two lacs, of which one thousand six hundred only goes as peshkash to Government.

"26. I was informed by many respectable persons, long connected with the country that the assessment has gradually declined from four lacs to the present amount during the reign of the present Rājah. The country everywhere shows the remains of a district at one time highly cultivated, but now whole tāluqs, are deserted, and the ryots are everywhere reduced to the lowest degree of abject poverty.

"27. The eldest son of the Rājah, of whom I saw a good deal this season, acknowledged that the state of the Zamindary was such that, if it continued, it must entail ruin on the family; that human sacrifices were celebrated in every tāluq, and that murders and other atrocities were rife in every district, and that no attention had been paid to the repeated orders of the Government, forbidding human offering to the gods. He therefore requested that I would endeavour to re-establish order in the country. I informed him that I could not interfere in such matters, as they were not the objects of the Agency.

"28. The Agent to the Government at Vizagapatam has attached the five tāluqs of Jeypore below the ghauts, including Goonipoorum, and these are now under management for the Rājah, but this arrangement, intended for his benefit and that of his family, has created much discontent in Jeypore, instead of being accepted in the spirit in which it was intended.

"29. I attribute much of the indifference to, and disregard of, the orders issued this season, and also the duplicity evinced by the

Jeypore officials, to the circumstance that no officer with any authority to take cognizance of the many misdemeanors perpetrated in the country had ever been to Jeypore, till I for the first time visited it last season. The people were well acquainted with the circumstance that the hill Agency had been yearly extending its operations, and that season after season, new districts hitherto untraversed by Europeans were being brought under supervision and control, and that the Khonds, of whom all were afraid, had been induced to submit to the will of the Sirkar. They consequently imagined that, on the arrival of the Agency at the capital of the country, all complaints would receive redress, and due notice be taken of cases of murder and other misdemeanors. Finding, however, that our efforts were entirely devoted to the suppression of human sacrifices, and that no notice whatever was taken of other crimes, the people were led to the belief that their former proceedings might be continued without fear; and impunity from punishment in these cases had led to indifference and disregard to orders regarding human sacrifices."

Extract from a Report of Captain A. C. McNEILL, *Officiating Agent in the Hill Tracts of Orissa to Secretary to the Government of India, dated* 12*th May* 1857.

* * * *

"Leaving Nowhorungpore on the 20th January, I proceeded to the Khuzba of Jeypore, where the same state of anarchy and misrule still prevails; murders, dacoities, and assassination still continue unabated, and several cases of persons sacrificed as sorceresses, were brought to my notice, as having occurred in the more remote tāluq; but the lateness of the season did not admit of my visiting those districts, as it would require the undivided efforts of one officer for four months in the year efficiently to supervise the flat tāluqs of Jeypore alone. In my Report of last season's proceedings, I had the honor to bring to the notice of Government the evil practices of the race of professional thieves, called in Jeypore Khongars. I this season elicited many new features regarding their proceedings, some of which may perhaps be considered interesting. These Khongars are employed by all the head people of Jeypore, and pay a poll-tax of one Rupee per annum to the Rājah. Even Cheyton Dēo, the Jaghirdar of Nowhorungpore, also the Joograj, or eldest son of the Jeypore Rājah, do

not consider it below their dignity to retain in their service a number of them. Parties of Khongars, respectably dressed and disguised as travelling merchants, frequent the different fairs in the vicinity of Jeypore, and often proceed as far as that of Rajam in Chutteesghur; others again proceed to the low country of Pārvatipur, Vizianagram, and Vizagapatam, where they enter into fictitious dealings with Mahajans, who having no reason to suspect the respectability of the supposed traders, suffer for their credulity by being robbed during the night, thieves being perfectly safe as soon as they enter Jeypore territory.

" Some idea may be formed of the depredations committed by this lawless race, when I state that a yearly contract obtains in Jeypore called the 'Khongar Goota,' averaging from one thousand to three thousand Rupees per annum, and which is entirely obtained from the sale and proceeds of property stolen by Khongars. Numerous Brinjaries complained to me that, whereas they at present pay transit duties amounting to 12½ Rupees per one hundred bullocks, for passing through the Jeypore country, they would willingly pay double that amount, if they were only guaranteed protection against the Khongars. The Ooriahs and Khonds also of every district were unanimous in stating that they would be far better off, if they paid double their present rent, and were protected from these depredators, than pay the amount at present demanded, and, at the same time, be left to the mercies of these thieves.

" Many were the complaints made to me, by Brinjaries and other traders, of the amount of transit duties which they had to pay between the coast and Chutteesghur, amounting, as they stated, to the sum of Rupees 256-4-0, on one hundred laden bullocks, the rates being as per note.* In addition to this a further charge was made at Ryaghur, while on their way to the coast for salt.

" From Jeypore, which I left on the 4th February, I proceeded

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	RS.	A.	P.
* At Ryaghur of Jeypore	2	4	0
„ Kāsipur	6	0	0
„ Mohulputna	6	0	0
„ Ampauny of Kālahundy	24	0	0
„ Bindra Nowaghur	18	0	0
„ Chutteesghur	200	0	0
Total..	256	4	0

through the hitherto unvisited districts of Pootyadeso, Sorrobisse, Korkahputtah, Jhoomkah, and Ryaguddah. Throughout these tāluqs, infanticide, both male and female, prevails to a very considerable extent. I was visited by the greater portion of the Khonds inhabiting these Mootahs, and they at once frankly acknowledged that infanticide was still prevalent amongst them. The reasons which lead to it are, however, different from those which influence the Khonds of the Sooradah tracts; amongst these latter, poverty is the sole cause, whereas in Jeypore the Khonds are comparatively civilized and well off; the manner in which it is performed is as follows :—

"When a child is born, a Jauny or Dessaury, as he is called in that part of the country, is summoned, and consulted by the parents as to the future prospects of the new-born infant. The astrologer, for such is his pretended avocation, consults the horoscope, and also a Pungee, or book formed of cadjan leaves, on which are written certain sentences, intermixed with rudely-drawn figures of gods, goddesses, demons, and devils, some of which are supposed to represent good and some evil. After certain ceremonies are performed, an iron or bone style is inserted at random into the Pungee, and the figures to which it points fix the fate of the child. If the god, goddesses, or other sign represents good, the infant is spared; but if, on the other hand, it be one foreboding evil, the doom of the child is fixed, the Dessaury stating that the child, if allowed to live, will be the source of evil to the father, mother, relations or village community, as the case may be, or that murrain will attack the cattle, or that long years of drought will ensue. The point of the compass from which the evil would ensue is also stated. The living infant is then placed in a new earthen vessel, the mouth of which is closed with a lid on which a small quantity of rice and some flowers are placed; the vessel is then marked with alternate vertical streaks of black and red, removed to the point of the compass indicated by the Dessaury, and there buried. A fowl is then sacrificed over the spot. These Dessauries are generally of the Ooriah or Dooliah race, illiterate and ignorant men, who obtain their livelihood by thus working on the credulity and superstition of the Khonds. In Korakaputtah and Joomkah, the Dessauries are Khonds, and do not use a Pungee, but by a rude calculation, ascertain the position of some of the planets, and pretend to calculate their probable influence. In these two last named tāluqs, the infant is not placed in an earthen vessel, but wrapped in a cloth and then buried."

" The Pootyadeso and Soorobisse tāluqs are elevated, and very highly cultivated, being from three thousand to three thousand five hundred feet above the level of the sea, while some of the hills or spurs are upwards of four thousand feet in height. There is little or no rice cultivation, the crops being almost entirely oil seeds and pulses, the country being an undulating plain intersected by narrow deep valleys, all of which contain valuable streams of water, which with a little care and attention, and by the expenditure of a comparatively trifling sum of money, might turn the districts into rich paddy cultivation, the soil being a very deep and luxuriant red clay mixed with sand, and many of the hills are composed of laterite, interspersed with red sand-stone abounding with iron ore.

" Korakaputtah and Joomkah, on the other hand, are mountainous, and in their general features differ but slightly from all the other Khond districts, being very jungly and unhealthy.

" The Khonds also are of the same race as their neighbours of Kāsipur, and, like them, were in the habit of sacrificing Meriahs, whom they invariably purchased in that Zamindary, but no instances of sacrifice have occurred in Korakaputtah, since the rite has been put a stop to in Kāsipur.

" From Korakaputtah and Joomkah, I next proceeded to Ryaguddah, one of the flat tāluqs of Jeypore, and at present under attachment by the Agent to Government at Vizagapatam. In Ryaguddah, as elsewhere, infanticide still prevails, but the Khonds bound themselves to renounce the habit for ever, and I have no doubts as to the results, as they are a highly civilized race when compared with their neighbours, and they talk both Ooriah and Teloogoo fluently, in addition to their own language.

" Leaving Ryaguddah, I passed through the Doorgi Mootah of Jeypore, where I was visited by the whole of the chief Khonds. Infanticide is unknown amongst them, forming, as they do, a portion of the sacrificing tribes of Jeypore. They have remained true to their pledge, and all their restored *Possiahs* of former seasons were brought up for inspection.

" From Doorgi I passed through the Khond Mootahs of Goodairy of Jeypore, and Panigoondah of Chinna Kimedy, where every thing was quiet, and the Khonds contented and happy.

Extract from a letter from Captain A. C. McNEILL, *Agent to the Governor-General in the Hill Tracts of Orissa, dated* 11*th June* 1861.

"6. After completing the work in the southern districts of Chinna Kimedy, I passed on to the Khond tracts of Jeypore, where I was waited on by all the Ooriah Chiefs and Majees. The Khonds of these extensive districts have remained true to their pledges, but an uneasy feeling prevailed throughout the country. The Ooriah Chiefs when questioned, acknowledged that, though the Khonds were "nominally under control, still they, the Patros, were not responsible for the dispositions of the Khonds, and knew little of what might be passing in their minds." The Khonds, when questioned by me acknowledged that the harvest had this year been an abundant one, and that sickness was not more prevalent than usual; but neverthe-less, they could not conceal a feeling of distrust and uneasiness under the relinquishment of human sacrifice. From this part of the country, seventeen new Meriahs were rescued, and after being registered were restored in adoption.

"7. Several rescued Meriahs, established as ryots in the low country, on a visit to their old friends in the Ryabejee Mootah, informed me on my return to the low country, that the Khonds of Ryabejee openly acknowledged that the only reason which kept them from sacrificing was the yearly repeated visits of the Agency, and that its discontinuance would be the signal for a return to the old state of affairs. The Khonds also stated to these Meriahs, that they could not comprehend why the Khonds of Kāsipur were allowed to sacrifice, while they and their neighbours of Chinna Kimedy were prohibited from doing so. This latter statement had reference to the attempt at sacrifice in Tooamool, which attempt designing people informed the Jeypore Khonds had succeeded, although the Sirkar had interfered to prevent it, also that the Sebundies had been forced to retreat with severe loss. A guard of Sebundies has consequently been re-posted at Ryabejee, and another at Mahasinghee of Chinna Kimedy.

"8. From the Jeypore country, I next passed to the hill tracts of Bundhasir of Karoonde, inhabited by sacrificing Khonds. These men are a much more civilized race than their neighbours of Chinna Kimedy, they all pay rent for their lands, and nearly all are able to

converse in Ooriah. They also professed obedience to the orders of Government, but stated, in the most unequivocal manner, that compulsion alone caused them to refrain from sacrifice. These men were no doubt much excited at the prospect of obtaining flesh from Thooamool, as it was well known to all the neighbouring Khonds that great preparations were being made for the public sacrifice of a Meriah at the full moon in January of this year. I was not at the time aware of it, nor did Sree Odita Pretaub Dēo, the ruler of Karoonde, appear to know anything about it, as he made no communication to me on the subject, and when after the rescue of the Meriah all the details were communicated to him, he expressed much astonishment, at the same time acknowledging his inability to have frustrated the intentions of the Khonds, as he had been strictly ordered not to interfere in the affairs of the Thooamool; but it seems to me hardly credible that no rumours could have reached him, when it is remembered that, for three months previous to my arrival in the country, it was known throughout the whole Khond population that the men of Thooamool were bent on sacrifice, and it is therefore not unlikely that the Rājah secretly wished the sacrifice to be consummated, as he could then aver that the Khonds had been led away by the evil councils of the Kāsipur people; and had that long vexed question of rights in Thooamool been settled in his own favor, he could have acted energetically and prevented any attempt at sacrifice.

"I have the honor to forward my diaries from 1st to 20th, and from 21st to 31st January, and that of my Assistant, from 16th January to 3rd February 1862.

"2. Leaving Mohulputna on the 1st January, I traversed a considerable portion of the Naorangpur tāluq of Jeypore, and was visited by a considerable number of Khonds, who on being questioned, denied all participation in the attempt at sacrifice last season. Little or no reliance however can be placed on these statements, as it was universally acknowledged both in Thooamool and Kāsipur, that the Khonds of Naorangpur had assembled at Puckregoodah, and the men of Kooramoollee of Mohalpatna, who visited me on the 1st, confirmed this statement. The Rājah's people had evidently tutored these Khonds, whose own statements would lead to the belief that they sacrificed neither bullocks nor buffaloes, but only sheep and goats, and were so far advanced in civilization that they on all occasions consulted Brahmin astrologers.

"3. Arriving at Jeypore on the 7th January, I received the visit of the Rājah "Sree Ramchunder Dēo" on the 10th; but I could obtain no information from him, or any of his subordinates, as to whether Junna sacrifices still obtain in the Jeypore country or not. All parties protested most solemnly that human sacrifices had ceased, as the strictest orders had been issued on the subject. Information, received from various sources, goes far to prove that Junna sacrifices occurred in each Godiah of Jeypore, during the Dusserah in 1861, on the occasion of the present Rājah succeeding to the Gudee, and that in the town of Jeypore itself a girl of about twelve years of age, kidnapped from the "Poorogher" Mootah, was sacrificed at the shrine of the Kalika deity, cholera at the same time being very prevalent.

"4. I had no expectation of obtaining from the Rājah or his people any true evidence; all parties denied the existence of human sacrifice, and the people of the town were prohibited from entering my camp under pain of severe punishment. In former years my camp used to be crowded with people selling milk, vegetables, and other articles. This season not a single individual was allowed to pass the limits of the town, around which guards were placed day and night; while parties of Khongars were constantly patrolling round my camp, with the view of ascertaining, if possible, whether persons from Jeypore entered it or not. After my departure from Jeypore, several persons accused of giving information were heavily fined, and some placed in confinement, amongst whom was an orphan Brahmin boy of about eight years of age, who on two occasions came to my camp begging for alms.

"5. This restriction of intercourse, imprisonment, and fine, certainly suggest the idea that there was something which the Rājah and his people were anxious to conceal, or else why all these precautions? coupled with the fact that the Rājah was heard to say, previous to my arrival, that this Agency was in the habit of making very troublesome enquiries. Enquiries are still being instituted, and the results will be duly communicated; thirty new Tooras and Toorees hitherto concealed in Jeypore were surrendered, and eventually given in adoption on good security.

"6. Leaving Jeypore on the 16th, I passed on to Ramghery, where I arrived on the 18th January, but there, as at Jeypore, the Rājah's instructions (prohibiting any intercourse with my camp) had

preceded me. Persons acquainted with the spot were sent to the site of the "Gorba Nishanee," the place where in 1855 I obtained such conclusive evidence of the frequency of human sacrifice; but my visit had been anticipated, and the pit where the body of the victim is always deposited after sacrifice, had been recently dug up, and whatever it contained, removed, the persons deputed to the spot, finding no difficulty in removing with their hands earth to the depth of three feet and upwards, while all around was covered with tangled grass and roots. Twenty-three new Toorees were surrendered in Ramghery, and given in adoption on the usual security; most of those of former seasons were brought forward for examination; some were stated to have made their escape to Bustar and Naorangpur, but the Patro has promised to produce them.

"7. From Ramghery I proceeded to Mulcaghery, the most southern portion of Jeypore, and formerly the hot-bed of Meriah sacrifices. Internal feuds have distracted the country, and the inhabitants appear very unwilling to have any intercourse with me; but I have nevertheless received intimation of several cases of recent sacrifice, alleged to have been committed since my former visit. The particulars, when known, will form the subject of next communication.

"8. My Assistant, whom I deputed to the eastern tāluqs of Jeypore, writes as follows:—

"On leaving your camp on the 16th January, I proceeded to Nundapore, at which place I arrived on the 19th of the same month, and found unrestrained communication with the people was impossible, being prohibited under orders from the Rājah of Jeypore. I remained at Nundapore four days, and with the exception of the people who carried firewood, &c., who were regularly escorted to and from my camp by people in the service of the Nigohbhan, and called away when they attempted to loiter, scarcely any dared to approach the camp, and several persons whom I sent into the town, found that it was impossible to have much conversation with the people. This was not caused by any want of confidence of the people of the country, as in most of the villages through which I passed en route, the greater number of the male inhabitants visited my camp, and numbers passed the day in it, often expressing satisfaction at finding people who could talk their own language, which was very generally Ooriah.

"It appears to me that, had there been nothing to conceal, these precautions would have been as unnecessary as they are unusual, and, from this circumstance, as well as from the information contained in the depositions of Assistant Moonshee Meer Yad Ally, Maliah Goomastah Narain Putnaick, and Naik Duffadar Joghee Bissoye, and the voluntary statement of Saumiah, goldsmith, I cannot but think that, to say the least, there is great reason for suspicion that a human sacrifice did occur at Nundapore on the occasion of the present Rājah of Jeypore succeeding his late father; Nundapore being by tradition the birth-place of the first Rājah of Jeypore, and the deity "Bhoirobo" being called the man-eater.

"From Nundapore I proceeded to Ooranghorro, and found that, from the people of that place being only partially subservient to the authority of the Rājah of Jeypore, no precautions had been taken, and I consequently had free communication with the inhabitants. I ascertained that, about eighteen months after you visited Ooranghorro in 1855, a man was put to death as a sorcerer, having been previously presented to the "Jankary" deity. Narraine Prodhanu Mallaysoo and Lukojee Boora, the principal surviving persons concerned in this sacrifice had absconded, and I ascertained that they did not intend to return until I had left the country."

This clear and concise statement requires no comment.

"9. I regret the delay that has occurred in submitting these diaries, but it has been unavoidable, owing to the great distance we are removed from the low country—no post or communication having been received for upwards of two months.

Abolition of Special Agency.

15. In a Resolution, dated 18th December 1861, the Governor-General in Council recorded his opinion, that the abolition (as a distinct office) of the Agency for the suppression of Meriah sacrifice was expedient; "and he resolved that the necessary steps be taken for "carrying the abolition into effect, the duties hitherto performed by "the Agent being transferred to the several authorities within "whose jurisdiction respectively the several portions of the hill "tracts are situated."

16. This was shortly afterwards arranged accordingly. *By* a Despatch from the Secretary of State, dated 23rd November 1861, No. 31, received by the Government of Fort Saint George, previous to the receipt of the foregoing Resolution, it appears that the abolition of a distinct Agency for Meriah was the natural consequence of the organization of the constabulary for the Ganjam and Vizagapatam Agencies. The Governor-General in Council records in high terms his sense of the "energy and good judgment" displayed by the last Agent, Captain McNeill.

APPENDIX No. II.

Translation of the Inscription cut on the seventh pillar under the terrace, on the north side of the Pagoda of Simhāchalam.

"Be it propitious! The venerable, the king of kings, the chief lord, the mighty one of the three Rayas, (1) the chief Raya, celebrated in the songs of the language of Victory, the mighty Raya, the prescriber of the fixed limits of the kingdom of the Yavanas, (2) His Grace the Honorable, Illustrious, Mahārāyā, KRISHNA DEVA, who filled the throne of Vijayanagar, having set out to conquer the eastern quarter, subdued Udayagiri, Kondavidu, Kondapalli, Rajamahendravaram, with other fortresses, and came to Simhadri; where on Saturday the 12th of the decreasing moon in the month Chaitra of the year Dhatu, being the 1438th year of the era of Salivahana, (3) he visited the Lord of Simhadri and presented to the Swami a necklace strung with nine-hundred and ninety-one pearls, a pair of bangles set with diamonds and fine rubies, a broach set with gems in the shape of the Conch and Discus (of Vishnu), a gold tray, 44,792 Pagodas of full weight, and half Pagodas valued at 2,000 Pagodas:—all for the spiritual benefit of his mother Naga Déva and his father Narasa Raya. Moreover by his Consort Chinna Dévamma Garu, and by Tirumala Dévamma Garu he caused to be presented two brooches of the value of 500 Pagodas each. This inscription is to record the foregoing grants:—

(1.) The other two are probably the 'Gajapati,' of Orissa, and the 'Narapati' of Warangal.

(2.) An allusion to the success with which Krishna Rāya opposed the Mahomedan kings of Bijāpur.

(3.) A. D. 1516, Krishna Rāya proceeded as far as Cuttack, wedded the daughter of the Gajapati sovereign, and made peace with him, restoring Kondapilli and Rajahmundry.

The original is as follows; two or three of the words used are Canarese, as might be expected.

శుభమస్తు శ్రీమన్ మహారాజాధిరాజ పరమేశ్వర మూరురాయరగండ ఆది రాయ విజయభాషాగీత ప్రవరరాయర గండ యవనరాజ్య స్థాపనాచార్య శ్రీ వీ ప్రతాప కృష్ణదేవ మహారాయలు విజయనగరాన సింహాసనస్థులై పూర్వ దిగ్విజయ యాత్రకు విచ్చేసి ఉదయగిరి, కొండవీడు, కొండపలి, రాజమహేంద్రవరం మొదలయిన దుర్గాలు సాధించి సింహాద్రికి విచ్చేసి స్వస్తి శ్రీ విజయాభ్యుదయ శాలివాహన శకవర్షంబులు ౧౪౩౮ అగు నేటి ధాత సం॥ చయిత్ర బ౧౨ స్థిరవారాన సింహాద్రినాథు దర్శించి తమ తల్లి నాగాదేవమ్మగారికిన్ని తమ తండ్రి నరసారాయునిగారికిన్ని పుణ్యముగాను దేవునికి సమర్పించిన కంఠమాల ౧-కి ముత్యాలు ౯౯౧ వజ్రమాణిక్యాల కడియాలజోడు ౧-టి శంఖచక్రాల పతకం౧-న్ని పయిడి పళ్లెం ౧-న్ని టూకాలు X ౪౪౭౯౨ కాని మాడలు X ౨౦౦౦ తమ దేవి చిన్నాదేవమ్మగారి చేతను సమర్పించిన పతకం ౧-కి X ౫౦౦ తిరుమలదేవమ్మగారిచేతను సమర్పించిన పతకం ౧-కి X ౫౦౦ యింతమట్టుకు సమర్పించిన ధర్మశాసనము.—

APPENDIX No. III.

Statistics of the Catholic Mission in the District of Vizagapatam.

(Communicated by the Rev. F. Decompoix.)

1. From an early period the district had been occasionally visited by Catholic clergymen; but from about the beginning of the present century, clergymen, who came successively from Goa, administered more frequently to the Catholics of the district.

2. In the year 1845 the Missionaries of St. Francis of Sales were appointed to labor in the vicariate of Vizagapatam (of which the district of the same name is but a small part); and the Very Rev. L. Gailhot, accompanied by four other European clergymen, arrived at Vizagapatam in the same year. He was relieved in 1847 by the then Very Rev. S. S. Neyret, who was consecrated Bishop about two years afterwards, and was at the head of the Mission till the 5th November 1862, when he died, a victim to his zeal.

His successor now is the Right Rev. J. M. Tissot, Bishop of Milevium and Vicar Apostolic of Vizagapatam.

Of the twenty clergymen in the vicariate, there are generally five in the district.

There is a community of religious ladies, called the Sisters of St. Joseph, who are in charge of the female orphanage and girls' schools.

3. *Population.*—There are about nine hundred Catholics in the town alone; and about one thousand and eight hundred in the whole district, of whom more than four hundred and fifty are native converts, converted subsequent to the early part of 1860.

4. *Places of Worship, &c.*—Since 1849 a Cathedral Church of gothic style, with a convent and female orphanage attached to it, has been erected in the town, and ten Chapels have been raised in

different parts of the district. A part of the Mission house, which is in the 'Fort,' is converted into a Chapel for the Veterans and their families, and another part into the Male Orphanage and Boys' School; the remainder serving as a dwelling for the bishop, the clergymen, and the Teachers: a separate room is built on the premises for a Girls' School.

5. *Charitable and Educational Institutions.*—In both orphanages, there are one hundred and twenty children (forty-five in the male and seventy-five in the female orphanage) of whom twenty-four are Military Orphans drawing a monthly allowance of Rupees seven each, and sixteen are children from out-stations paying for their boarding; the remaining eighty being supported solely by the Mission. The Boys' School in connection with the male orphanage, is attended by one hundred and twenty-nine boys. The course of education comprises Religious instruction, Reading and Writing, English Grammar and Analysis, Composition, Geography, History (English and Indian,) Arithmetic, Geometry, Algebra, Music, Drawing and Telugu. Book-keeping also is taught when required.

There are three Girls' Schools in the Convent, and one in the 'Fort,' entrusted to the care of the religious ladies (Sisters of St. Joseph,) and attended by one hundred and twenty-five girls. The subjects taught in one of the Convent-Schools are Religious instruction, Reading and Writing, English Grammar, Geography with the use of the Globes, Arithmetic, Drawing, Needle-work, Embroidery, &c. In another, as well as in the School in the 'Fort,' the course of education is somewhat more elementary, the third is intended for learning Tamil and Needle-work.

There are, besides, two English Schools and one Tamil School in the district.

6. The grandfather of the present Maharajah of Vizianagram granted the first Catholic Missionaries the village of 'Mushidivada.' This grant is now commuted for a ready money allowance of 360 Rupees a year.

APPENDIX No. IV.

Statistics of the Protestant Mission.*

1. The first Protestant Missionaries who visited this district were the Rev. George Cran and the Rev. Augustus Des Granges. They arrived at Vizagapatam, 18th July 1805. They were sent out by the London Mission, along with Mr. Ringeltaube, to Tranquebar, but were led to attempt a new field on the Coromandel Coast, no Protestant Missionaries having, up to that time, broken ground in any part of the Telugu country.

2. Several years were devoted to the acquisition of Telugu, and to planting and superintending schools. The first native school was opened 2nd August 1805; in 1806 they had under their care thirty or forty young persons, the children of Europeans and East Indians. They also founded a charity school, for the same classes; this was afterwards made over to the Chaplains, and now flourishes as the Vizagapatam 'Male and Female Orphan Asylum.' After a time the country along the coast was visited; Mr. Cran preached as far as Chutterpore in Ganjam; on his return he died at Chicacole, 6th January 1809.

3. Mr. Des Granges translated the first three Gospels, and prepared sundry tracts; in this work he was assisted by a Bramin named 'Anandarāyan,' who had been converted by a Catholic priest, but afterwards joined the Protestant Mission at Tranquebar. Mr. Des Granges died 12th July 1810; shortly before his death, the Rev. John Gordon and the Rev. William Lee arrived; and in 1812 they were joined by the Rev. Edward Pritchett.

4. Mr. Lee went north and established a branch Mission at the town of Ganjam, where he had a considerable English and East Indian congregation; he left India in bad health in 1817, and Gan-

* Abbreviated from a sketch of the Mission, by the Rev. John Hay of Vizagapatam.

jam has not since been occupied. Meanwhile Messrs. Gordon and Pritchett prepared a version of the N. T. which was printed in Madras about the year 1818; it reached a second edition in 1829 but for more than twenty years it has been almost impossible to procure a copy of it. The whole of the O. T. was also translated roughly, bnt apparently was never prepared for the Press, till 1850, when an edition of it, considerably revised by the Rev. R. D. Johnston, now at Nundial, was printed here for the Madras Auxiliary Bible Society.

5. In 1815 the Rev. James Dawson arrived, and for nine years there were three Missionaries in the district; they maintained fourteen schools. In 1824 Mr. Pritchett died, Mr. Gordon in 1828, and Mr. Dawson in 1832. Twenty-seven years had now elapsed since the arrival of the first Missionaries, but there were yet no converts.

6. For three years from Mr. Dawson's death, the district was without Missionaries; in 1835 the Rev. J. W. Gordon, son of Mr. Gordon, senior, came out from England; he was closely followed by the Rev. E. Porter, now at Cuddapah. Soon after his arrival, a severe famine occured; many poor people brought their children to the Missionaries, begging them to take them and feed them, that they might not see them die of starvation. Mrs. Gordon and Mrs. Porter had then from eighty to one hundred native girls entirely supported and taught in their boarding establishments. There was also a small Boys' Boarding School, which was afterwards transferred to Chicacole.

7. In 1836 the first Protestant place of worship in the district was built at Vizagapatam. It has accommodation for three hundred people; the Sunday School attached to it contained one hundred and fifty children. In 1837, the Native Church consisted of four communicants; in 1841, of fourteen.

8. In 1840 the Rev. John Hay came out, and soon after took charge of the native English school, which was established in the town, about that time. Contemporaneously, a Printing Press was set up; from it have issued two editions of a revised translation of the N. T.; one edition of the O. T.; and upwards of twenty thousand tracts annually, averaging five pages each; besides elementary school books, and translations of several useful and popular works, as the Pilgrim's Progress, the Peep of Day, &c., prepared by the Agents of the Society, at this and other stations of the Mission.

9. In 1842 Mr. Porter removed to Cuddapah; but in 1843 Mr. R. D. Johnston and William Dawson (son of Mr. Dawson, senior) were ordained and appointed to Vizagapatam. In 1844 it was decided to break up the small Vernacular Schools, and, in place of them, to devote all the available strength and funds to *one* Native "English and Vernacular School" of a higher order. The registers previous to 1850 have not been preserved, but between January 1850 to June 1860, when it was suspended, owing to Mr. Hay's departure for England on sick leave, six hundred and forty-nine boys received more or less of their education in it; the average attendance was one hundred and fifty; all castes were admitted; and towards the close of its course, the annual cost was from Rupees 2,300 to 2,400, which was met partly by an annual grant from the L. M. Society, partly by local subscriptions, and partly by local fees and forfeits. This latter item in 1858 amounted to Rupees 340. The subjects taught in school were, besides Scriptural Lessons, History, Geography; the elements of useful knowledge; Arithmetic, Geometry and Algebra, in which some made respectable progress, and manifested considerable ingenuity in solving simple Quadratic equations; English and Telugu Grammar and Composition.

10. The Native Female Boarding School contains twenty-five girls, besides seven day scholars.

In 1853 a Day School for native *caste* girls was set on foot, in which there were at times as many as a hundred children. The average attendance was sixty. Some of these still aid in providing for the support of their families by work which they learned to do in school. Much prejudice, however, continues to exist against female education in this place.

11. Besides a few here and there throughout the district, the number of nominally Christian natives at VIZAGAPATAM is about one hundred, of whom thirty-seven are in full communion with the Church. The Europeans and East Indians average from one hundred to one hundred and fifty; it is very variable, and the number of communicants at present is forty. At VIZIANAGRAM the congregation consists of sixty-eight adults and forty-nine children; the number of natives in communion with the Church is nineteen. The only other out station permanently occupied in this district is CHITTIVALSA, near Bimlipatam; there are a few Christian families there, under the care of a Catechist.

APPENDIX No. V.

Comparative Vocabulary of Telugu and the Dialects of the principal Wild Races, in the District of Vizagapatam.

PART I.

English.	Telugu.	Gadaba.	Khond.		Saura.
			Lowland Khond.	Highland Khond.	
God	Dēvuḍu, vēlpu	Kittunōrām	Pēnu	Pōnu	Vôyum
Man, human being	Manishi	Lokku	Mālimi	Kuyigā	Mandra
Darkness	Chīkati	Nōyi, kimilto	Andari, kāḍaki	Andāra	Lôngô
Star	Tsukka	Poṭṭengi	Hukka	Danjusukkā	Tuyituyi
Sun	Poddu	Singi	Vēḍa	Darmu	Yôyum
Moon	Rērēdu	Arke	Lenju	Dānju	Angāyita
Moonlight	Vennela	Arketo	Do.	Do.	Do.
Earth	Bhûmi, nēla	Bhûmi	Darti	Tāda	Labô
Money	Sommu	Sommu	Hommu, chitti	Chitti	Chitti
Sunshine	Yenḍa	Nannā	Tāga	Karā	Tagitagi, dāga
New-moon	Amāvāsya	Amāsa	Kāḍukō	Danjusāte	Âmāsa
Eclipse	Grahanam	Grahanam	Grānagūspimāne	Guhate	Grahanam
Far, dstance	Dûramu, davvu	Sullom, sullo	Hokko, hekkōham	Sōvo, sekkô	Sangāri
Point of the compass, side	Dikku	Dikku	Vāda	Vaḍa	Purādan
East	Tûrpu	Tûrpu	Vēḍāvuppi	Darmugôḍô	Duyyumgute
West	Paḍamara	Paḍamara	Veḍa kudipi	Belô kuāupā	Vurupule
North	Uttaramu	Uttaram	Veḍā aḍḍeśi	Morāṭā kādu	Kinchedisā
South	Dakshanamu	Dakshanam	Dakshinam	Sīkôḍô	Gisigan
Water	Nīḷḷu	Dēyā	Yēyu	Yēju	Dān
Wind, air	Gāli	Vovvāy	Viḍikkā	Billu	Ringi
Well	Nuyyi, bāvi	Kuḍiya, bāvi	Kumhā, vûha	Kumha, vugidi	Sandā, vôngô
Watercourse	Baṭṭe, kāluva	Baṭṭe	Kadā	Vaḍā	Jinge
Fountain	Ûṭa	Ûṭa	Jirāvoppi	Vugidiyedju	Jēru
Tank	Cheruvu	Bōdu	Bandā	Bandā	Banda
Sea	Samudramu, kadali	Somudru	Samudram	Samudram	Ginningu
Wave	Keratāmu, keradu	Keraṭam	Lōdā	Blikāyimāna	Dungā

Comparative Vocabulary of Telugu and the dialects of the principal Wild Races, in the District of Vizagapatam.

PART I.—Continued.

ENGLISH.	TELUGU.	GADABA.	KHOND.		SAURA.
			Lowland Khond.	Highland Khond.	
River	Êru	Kinḍiya	Perēyu	Pērēju	Âlô
Mountain, hill	Konda	Biro	Horu	Sôru	Bôru
Clay	Jigaṭa mannu	Bankā tubbo	Yiriyā	Kumbāribirā	Jêlô
Cloud	Mēghamu, mogulu	Mēgham	Haggu	Jāggu	Turupu
Rain	Varashamu, vāna	Dīyā	Piyu	Pijḍu	Gannûru
Heavy rain	Goppa vāna	Muḍô dēyā	Kadji piyu	Gāmi pijḍu	Gûgû gannûru
Hail-storm	Vadagalla vāna	Arel dēyā	Aji piyum	Aji kāra	Arailālai tûle
Cold	Tsali	Rungo	Penni	Penni	Rengā
Dew	Mantsu	Mantsu	Sennā	Sennā	Sinnā
Thunder	Urumu	Vullum	Hāgu garjine	Milli māne	Turuchangûte
Lightning	Merupu	Moklāyi	Midispi	Jaggubijḍu	Lambitin
Thunderbolt	Piḍugu	Pidugu	Tīḍivette	Bijḍiluha	Âren
Whirlwind	Suḍigāli	Suḍi vovvāy	Vidikā	Billu	Ringi
Cold wind	Tsali gāli	Rungo vovvāy	Penni vediju	Penni billu	Rangā ringi
Blaze	Manṭa	Manṭa	Harakaviyyi	Vujjāḍa āyi	Tungaltô
Smoke	Poga	Munmûsô	Pokodi	Dwāyi	Vummaran
Soot	Karuḍûpamu	Karaḍûpam	Kro	Vuluduha	Bekugguru
Wood, trunk of tree	Mānu	Sollôv	Marrā	Mrānu	Arān
Fuel	Karralu	Sungôl	Verakā	Besakā	Angalā
Fire	Nippu	Sungôl	Nāni	Nāḍi	Tôgi
Charcoal	Boggulu	Issāya	Lingā	Siringā	Asāyi
Green grass	Paççа gaḍḍi	Bural sagga	Hilli vikkā	Sôla	Alām
Dry grass	Enḍu gaḍḍi	Vusôl sagga	Vacchitu vikkā	Pīri	Alāngan
Dust	Bûḍide, mannu	Buggi	Dûdi	Nārigunḍā	Kumāpu

PART II.

Animate object	Jīvamugala vastuvu	Swômb loduttu sarku	Jāla	Nimbā manenju	Purāḍam ḍakkô
Body	Oḍalu	Nerri	Anga	Ganḍi	Dongi
Inanimate object	Prānamu lêni vastuvu	Gôgujî duttu sarku	Jāla yillā nāhe	Sāttenju	Purāḍā yijda
Woman	Āḍa manishi	Vunnôvan	Acchā	Acchā manga	Anchalô
Male person	Mogavāḍu	Voḍuvan	Mneho	Poḍā	Vongêr
Caste	Kulamu	Kulam	Kuṭṭamme	Kulā	Jāti
Child	Pilla, biḍḍa	Ôn	Bīḍā	Mīlā	Pasi
Bachelor	Peḷḷi, lêni vāḍu	Karaju vôrai noḍu ôn	Bīha hayya nāhī	Lābenju	Siḍrungu yijjā
Maid	Kanne	Dinḍā vôn	Juṭṭaku dayāre poḍā	Jaḍḍi kanya	Dangiḍi
Young man	Paḍutsu vāḍu	Ongera ôn	Dangene	Lāvenju	Dangaḍā mar
Young woman	Paḍutsudi	Ongera vubbô ôn	Yaḍāvô	Lāvu ajḍā māne	Dangiḍi bôyi
Old man	Musali vāḍu	Inḍāmrem	Buḍahā	Buḍḍā	Tolayibā
Old woman	Musalidi	Kuniyillô	Buḍihī	Buḍḍi	Dokiri bôyi.
Tall man	Poḍugu vāḍu	Tīr lokku	Paḍḍa yāna	Lambā gattanju	Lanka manḍra
Short man	Poṭṭivāḍu	Dillai lokku	Paḍḍa yananā	Tuppuḍi gaṭṭanju	Jayite manḍra
Head	Tala	Bô	Trāvu	Talāvu	Bô
Hand	Cheyyi	Titti	Kayyu	Kajḍu	Sīm
Face	Mômu	Sarmô	Mrûnja	Mrûnja	Mûkhā
Eye	Kannu	Mo	Kanaka	Kannu	Âmaran
Nose	Mukku	Mî	Mungeli	Mungeli	Mûnu
Mouth	Nôru	Tummô	Gûti	Gûti	Tôran
Teeth	Pannulu	Ginne	Palakā	Paṭakā	Aji
Tongue	Nāluka	Lêyā	Vendore	Banjusu	Âlangu
Ear	Chevi	Linktêru	Kirikā	Kiru	Lû
Hair	Venṭrukalu	Yibbo	Tranukā	Talāmberi	Vuvvu
Neck	Meḍa	Konḍro	Heriki	Seriki	Sanka
Breast or pap of a man or woman	Tsannu	Mammā	Rangu	Rāngu	Mêmê
Belly	Kadupu	Sullai	Bandi	Tûti	Kempom
Waist	Naḍuma	Kinchā	Murānī	Daḍḍi	Diyyā
Thighs	Toḍalu	Billīsum	Jāngā	Tangu	Bullu
Sole of the foot	Arakālu	Vali yāsô	Pana kalu	Takākā	Jīnge
Fingers	Vêllu	Vêlelu	Puḍāmhā	Angulu	Vonderu

Comparative Vocabulary of Telugu and the dialects of the principal Wild Races, in the District of Vizagapatam.

PART II.—Continued.

ENGLISH.	TELUGU.	GADABA.	KHOND. Lowland Khond.	KHOND. Highland Khond.	SAURA.
Elbow ...	Môcheyyi ...	Muduku tillu ...	Hatta kayyu ...	Gillā ...	Yendôdakāsim
Armpit ...	Tsanka ...	Alāmsīr ...	Keri ...	Kuṭṭi ...	Lôpayye
Shoulder ...	Jabba ...	Tunār ...	Nippu ...	Bāhu ...	Sankāyim
Right-hand ...	Kuḍi cheyyi ...	Idiyā titti ...	Tini kayyi ...	Tini kājḍu ...	Grāgā sim
Left-hand ...	Eḍama cheyyi ...	Yecchiyā titti ...	Tebiri kāyu ...	Dehī kājḍu ...	Dendebirisim
Palm of the hand ...	Ara cheyyi ...	Voliyā titti ...	Malla kāyu ...	Kajḍa ..	Atāsim
Fist ...	Piḍikili ...	Goggopti ...	Muṭi ...	Mutā ...	Kunkunkā
Nail ...	Gôru ...	Rumāyi ...	Gorakā ...	Vungulukā ...	Kākārasi
The back ...	Vīpu ...	Giḍḍiya ...	Jāvum ...	Bebā ...	Kinjaḍunge
Blood ...	Netturu ...	Ingām ...	Rakkāhi ...	Rakā ...	Miyyām
Milk ...	Pālu ...	Dektor ...	Pālu ...	Pāḍḍu ...	Âdupu
Sweat ...	Chemata ...	Silêng ...	Gāma ...	Jālāyimāne .	Vûyûlu
Tears ...	Kannīru ...	Dengmo ...	Kanḍru ...	Kandru ...	Âmaran ḍān
Flesh ...	Polasu ...	Sellī ...	Vungā ...	Vungā ...	Jêlu
Skin ...	Tôlu ...	Isāl ...	Tôlu ...	Toḍḍu ...	Vusāl
Stammering ...	Natti ...	Solli ..	Becche ...	Loggi ...	Memmu
Deafness ...	Chevuḍu ...	Guḍḍi ...	Krikkavani ...	Kīru ...	Kallā
A good man ...	Manchi vāḍu ...	Nimmaku lokku ...	Neyā ...	Nê hanju ...	Âpasi manḍra or langa manḍra
Sleep ...	Kûrku ...	Guḍḍengilo ...	Hunjini ...	Sunjitenju ...	Dīmancte
Laugh ...	Navvu ...	Luḍḍô ...	Hakkore ...	Kapukondi ...	Mangate
Cry ..	Êḍupu ...	Borro ...	Hidimani ...	Hidimani ...	Yêtê
Snoring ...	Gurru ...	Toro ...	Gudāka ...	Sûpoḍu ...	Kaḍô rove
Hiccough ...	Ekkeḷḷu ...	Yiccho yidiya ...	Verukutti māne ...	Vukkodu tsāyibāne ...	Sakiḍāte
Yawn ...	Âvalinta ...	Angôdiyā ...	Âvu ...	Vukkodu ...	Anginḍātei
Dream ...	Kala ...	Miḍimolo ...	Happeni ...	Kidimjitte ...	Ganum
Sneeze ...	Tummu ...	Yaksim ...	Tumbiti ...	Bekki ...	Tāmu

Sight	Tsūpu	Môjuju	Hedini	Rokko	Gille
Smell	Vāsana, kampu	Sûr	Ganda	Ganda	Sô
Taste	Cavi	Subul	Hennāye	Senne	Manā
Shade, shadow	Nīḍa	Lilliḍiyā	Diyya	Dugā	Vulām, alûngu
Noise	Sandaḍi	Sandaiḍ	Gandikā	Alipi	Mandragaru
Sweet	Tīpa	Subul	Aḍungu	Nehi ajḍa	Ragāl
Bitter	Chēdu	Vussō	Kancheli	Kappelu	Asāngu
Sour	Pulusu	Sōssō	Ambidi	Ambil	Tittinḍā
Hot	Kāramu	Varra	Grappihine	Bisā	Soyû
Salt	Vuppu	Bitti	Kāru	Sāru	Basi
Tickling	Giliginta	Rekti	Giddara	Kittarikipte mānembu	Goyibir
Hunger	Âkali	Kuḍḍu	Hakki	Sākki	Dole
Thirst	Dappi	Dēram	Yaski	Yaski	Aragālu
Vomit	Kakkaḍamu	Lollōr	Hûpuke āyi	Soski māne	Kôkô

PART III.

Disease	Tevulu, rōgamu	Sankaṭam	Rôgā	Rôgā	Asûte
Pain	Noppi	Noppi	Bisā	Noppu	Do.
Headache	Tala noppi	Boyisi	Trāmu bisā	Talāpu noyimāne	Âbapu asû
Fainting, fit	Mûrchha, kākichemmulu	Mûrchha	Kaṭṭivette	Kûritenju	Marichā
Sore, wound	Pundu, gāyamu	Parro	Gāha	Sojḍā	Kiyangale
Pus	Chīmu	Chīmu	Mucchi	Sīvembu	Gurudā
Whitlow	Gōrutsuttu	Gōrusuṭṭu	Gôrugrakkā	Guru gullu	Kākāra singile
Indigestion	Ajîrnamu, arukuva	Sulōyibirugu	Dīva āte	Toṭṭi vudditini	Punpungale
Cough	Daggu	Kukku	Gronkôri	Grôhom	Ôkô
Small pox	Maśûchikamu, ammavāru	Maśûchikam	Âyetalli turagāni	Penusāyimāne	Rôgôsônam
Fever	Pulakaramu	Sorrô	Nômeri	Nômeri	Asû
The art of medicine	Vedjudanamu	Vaidyam	Peju	Kūṭa	Maram
Medicine	Mandu, aushadhamu	Sindrô	Vosso	Vosso	Regam
Kanji water	Ganji	Gêram	Himbireyu	Simbā	Âḍukûḍu
Knife	Katti	Vontsu	Kāṭri	Kûde	Konḍi
Oiling preparatory to bathing	Abhyanjanamu, talanṭuṭa	Bo kimbodiya	Trān kittāyi	Talā muttsonḍri	Garuddābin

Camparative Vocabulary of Telugu and the dialects of the principal Wild Races, in the District of Vizagapatam.

PART III.—Continued.

ENGLISH.	TELUGU.	GADABA.	KHOND. Lowland Khond.	KHOND. Highland Khond.	SAURA.
The milk of an ass	Gāḍide pālu	Garda pālu	Goddo pālu	Koddo pāḍu	Pekuru āḍupi
Drugs	Mându vêḷḷu	Chindrô vêḷḷu	Vossô hirka	Vossā cherô	Ajîm
Lamp-oil	Âmudamu	Kintediyā	Kyānikā	Keḍakā	Kinteḍāmi
Saffron	Pasupu	Senkiyā	Hingāya	Singāngu	Sangasangu
Jaggery	Bellamu	Gûḍu	Guḍu	Guḍu	Gûḍo
Gum, wood-apple	Velaga banka	Keṭuvu banka	Keṭā	Koyiṭo sinḍu	Kaitā nālame

PART IV.

Father	Tanḍri, appa	Appiyā	Tanji	Âba	Vuvvāngu
Mother	Talli, amma	Yiyyô	Talli	Hijḍā	Yiyyângu
Son	Koḍuku	Vôn	Mrīmbi	Mrījḍu	Vonnani
Daughter	Kûturu, ammi	Ammi	Mrāggā	Mrāggā	Vonne
Grandfather	Tāta	Daddi	Akku	Akke	Jêju
Grandmother	Avva	Yiyya	Attu	Attu	Yêyu
Grandson	Manumaḍu	Yillai	Mannātti	Akkenju	Vullen
Granddaughter	Manumarālu	Yillia	Mannāttuni	Tanguboḍā	Vullengu
Younger brother	Tammuḍu	Bungyā	Tayi	Tambesā	Vubbā
Elder sister	Akka	Memminga	Nānā	Nānā	Tāki
Younger sister	Chellelu	Memminga	Buḍḍi	Buḍḍi	Âyi
Mother-in-law	Atta	Vuvva	Amma	Arme	Âvāngu
Hatred	Paga	Seggôr	Paga	Silābaddāri	Banḍrābu
Kiss	Muddu	Vompsiyā	Kāhini	Kāhimannenju	Vulām
Embracing	Kaugulinta	Anku	Himbāmani	Ponchināmu	Gusāyittibe
Marriage	Pelli	Karuju	Bīha	Seḍi	Sidrû
Bride	Peḷḷikûturu	Arenô	Biha gaṭṭāyi	Seḍi mallāri	Sidrûngu boye
House	Yillu	Diyyan	Yillu	Yiḍḍu	Sûm
Wife	Âlu, Peḷḷamu	Kibóyi	Dokiri	Medāli	Dokiri

Friend	... Nêstuḍu	... Diśel	... Sôpā	... Toḍê	... Gaḍi
Father-in-law	... Māma	... Mammu	... Māma	... Mâma	.. Kunyâru
Son-in-law	... Alluḍu	... Ariyavan	... Bananjā	... Sonne	... Rayâm
Daughter-in-law	... Kôḍalu	... Kimengai	... Knḍuyā	... Api	... Kôn
Maternal aunt	... Pinnamma, pina talli	... Yimbo	... Hicchā	... Angô	... Yâyâm
Paternal uncle	... Pina tandri, dadda	... Memyan kokkô	... Pāvu	... Kôka	... Dâḍi
Step father	... Māruḍi tanḍri	.. Memyan kokkô	... Pāvu	... Kôka	... Dâḍi
Sister's husband & husband's elder brother	.. Bhāva	... Yimbiyā	... Mettsu	... Mittsu	... Bâvu
A barren woman	... Goḍḍrālu	... Goḍḍrālu	... Bānji	... Banjâ	... Anji
A pregnant woman	... Tsûlālu	... Nerrībo	... Milā boddâyimâne	... Milâ boddâyimâne	... Turu kûle
Widow, widower	.. Munḍa	... Kidogô	... Vaṭṭagāṭṭâye	... Baṭṭâ attenju	... Jôr
Relations	.. Tsuṭṭālu	... Killonka	... Kuṭṭame	... Biḍâ	... Kûlam
Grantor	... Itcchêvāḍu	... Bedibe	... Yiyyanedi	... Sibonḍi	... Sâvukâri, ('soucar')
Master	... Dora	... Tonḍelka	... Kajâyi	... Mâji	... Gôgômanḍra

PART V

Thought	... Talapu	... Turasam	... Bichârâyi manneri	... Bichâru	... Kanebiranâ biraḍâle
Memory	... Yeruka	... Turasam	... Èḍu	... Yellukīvala	... Galam
Hope, avarice	... Kôrike	... Âśa	... Asâhimâni	... Asâmâne	... Tittangamale asâle
Fear	... Zaḍupu	... Butto	... Âjdi	... Âjḍi	... Bantam
Difficulty	... Idumu	... Lekkôre	... Dukko	... Dukko âyimannenji	... Dukkâ
Hunger	... Âkali	... Kuḍḍu	... Haki	. Sâki	... Dole
Cake	... Roṭṭe	... Sassāyi	... Hôrâ	... Piṭângu	.. Pûpû
Bran	... Tavudu	... Lussôyi	... Pâḍu	... Botti	... Kinâm
Grits	... Nûkalu	... Lubbôyi	.. Guddum	... Guddungâ	... Kuḍḍu
Fowl	... Kôḍi	... Gisi	... Kôyu	... Kojḍu	... Kanchi
Cock	... Punju	... Gusunḍiya	... Gânjâ	... Menju	... Tadāri
Curry	... Kûra	... Mav	... Kucchâ	... Jâvu	... Vâban
Toddy	... Kallu	... Yilli	... Kallu	... Kallu	... Alli
Liquor	... Sārā	... Do.	... Do.	... Do.	... Do.
Cloths	... Baṭṭalu	... Chandra	... Hindarâ	... Sakkâ	... Sindri
Ring	... Vungaramu	... Vartī	... Muddi	... Muddi	... Yinchi
Comb	... Duvvena	... Sunnār	... Dubbâ	.. Sireḍi	... Sanâr
Flower	... Puvvu	... Sarri	... Pûyu	... Vungâ	... Basi

Comparative Vocabulary of Telugu and the dialects of the principal Wild Races, in the District of Vizagapatam.

PART VI.

English.	Telugu.	Gadaba.	Khond. Lowland Khond.	Khond. Highland Khond.	Saura.
Stone ...	Râyi ...	Birrel ...	Valli ...	Valli ...	Arrengu
A mud wall ...	Manti gôda ...	Tubô gôda ...	Kuddu ...	Birâ ...	Lobô kintal
Rope ...	Tādu ...	Geyi ...	Dôri ...	Nôdô ...	Luvâ
Tile ...	Penku ...	Kurāyi ...	Pînâ ...	Kapparakâ ...	Gare
Way ...	Dâri, tôva ...	Kungôr ..	Jirru ...	Pâmpâri ...	Tangoran
Kitchen ...	Vanta yillu, pânasamu.	Randâ diyan ...	Vajini yillu ...	Bâjdindi yiddu ...	Dingudingu sûm
Stables, horse ...	Gurrapu sâla, lâyamu...	Kirtiyâ diyan ...	Godâ yillu ...	Godâ sâla ...	Madatâ sûm
Stall, cattle ...	Sommula doddi ...	Bannen sâlo ...	Koddibu ...	Koddikoru sâla ...	Gungûtâm
Dung ...	Pêda ...	Yittiyâ ...	Dâpi ...	Koddipingâ ...	Songatâm
Bed room ...	Padakatillu ...	Yanjen sidiyan ...	Tullân illu ...	Dôni yiddu ...	Dime sûm
Van or winnowing basket	Chêta ...	Kinchôvu ..	Hechi ...	Secchi ...	Vayyâru
Seat, wooden ...	Pitha ...	Pittô ...	Jombâ ...	Jombâ ...	Pidâ
Swing, cradle ...	Vuyyala ...	Dolli ...	Dódi ...	Jorodo ...	Allû demite
Thorn ...	Mullu ...	Gurrâyi ...	Hapu ...	Sâpakâ ...	Yebbâ
To pierce ...	Guttsukôvadamu ...	Tôngô ...	Doyite ...	Kuttite ...	Tar
To run ...	Parigettadamu ...	Doddungu ...	Dehimannâmi ...	Dehamu ...	Yirbâ
To move ...	Kadaladamu ...	Akadalêgi ...	Vîdimâni ...	Dengimâni ...	Yûyûte.

PART VII.

English.	Telugu.	Gadaba.	Lowland Khond.	Highland Khond.	Saura.
To beat on a drum ...	Vâyintsadamu ...	Goggôyi ...	Vepineyi ...	Cheppândi ...	Tongutongu
Song ...	Pâta ...	Sessêr ...	Padunja ...	Gâdi ...	Kînkîn
Tiger ...	Puli ...	Gikkil ...	Kajdakadâni ...	Krâddi ...	Sôdakinâ
Ox ...	Eddu ...	Suggôyi ...	Srânu ...	Srânu ...	Añôrtangu
Cow ...	Âvu ...	Kittivâ ...	Kôdi ...	Pondâ ...	Ayângatâ
Pig ...	Pandi ...	Gibbi ...	Pajdi ...	Pajdi ...	Kimbo

Wild boar	Aḍavi pandi	Adavi gibbi	Braha	Brâhâ	Kandringu bur
Bear	Velugubanṭi	Gubbôn	Bàllu	Valli	Kanjâ
Deer, spotted	Duppi	Vuḍupi	Yihêḍi	Syâlu	Paragaḍapu
Hare	Chevula pilli	Gilli	Mu âllu	Goḍâ	Panḍeru
Cat	Vûra pilli	Girrem	Bile	Pûsi	Rame
The iguana	Vuḍumu	Gôyi	Gumhî	Gûhi	Basar
Dog	Kukka	Gussô	Nahavuḍu	Nahavuuḍu	Kimbô
Elk	Kanusu	Surrâm	Mâyu	Mâjḍu	Kinchar
Monkey	Kôti	Gusiyâ	Konjâ	Makkrâ	Ârasi
Rat	Eluka	Kunṭai	Variyi	Vori	Kunjar
Cattle-driver	Pasala kâpari	Bannena aggaika	Koḍin gôḍu	Gâvu denjû	Gôpâ maru
Huntsman	Vêṭa kàḍu	Gûnka	Cheṭâ	Plâmbu	Bentâmar
Bird	Piṭṭa	Piḍi	Poṭṭa	Poṭṭa	Vonti
The hill bulbul	Pigilipiṭṭa	Pippudâm piḍi	Piparôḍi	Piparôḍi	Tinkuḍu
Kite	Gadda	Velliyâ	Kaḍḍâ	Dâḍu	Âḍângu
Crow	Kâki	Guggiyâ	Kàva	Kâkam	Kâkâ
Peacock	Nemalipiṭṭa	Gukkum piḍi	Mellu	Meḍḍu	Mârâ
Fish	Chêpa, mînu	Aḍḍô	Mînô	Minnigâ	Ayyô
Snake	Pâmu	Buḍubu	Râtsu	Srâtsu	Jâru
Worms	Purugulu	Poṭṭel	Piḍikâ	Piḍikâ	Bobbu
White-ant	Cheda	Tobru	Lombu	Dîmbu	Taramál
Bug	Nalli	Sammâ	Naṭṭaha	Gaṭṭâchangâ	Gâbul
Musquito	Dôma	Kirngi	Kânimihâ	Kâḍingu	Samai
Iron	Inumu	Vombon	Lohô	Luhâ	Luvâm
White	Telupu	Turrâ	Dûbagaṭṭâyi	Sukâlu	Polu
Black	Nalupu	Nôyi	Kâḍine	Kâli	Soyibô
Red	Yerupu	Yerupu	Dungune	Ratâ	Jêru
King	Rêḍu	Mêp	Râji	Râji	Râjã
Queen	Râni	Mahâdêvi	Mahâdêyi	Râḍi yellu	Râjâ dokiri
To dawn	Tellavâradamu	Pâr	Veyite	Dâgu begilê	Palîle

PART VIII.

I	Nênu	Nî	Nânu	Ânu	Nyen
Thou	Nîvu	Nô	Ninu	Jnu	Aman
He	Vâḍu	Váḍu	Evayi	Eânju	Anî

Comparative Vocabulary of Telugu and the dialects of the principal Wild Races, in the District of Vizagapatam.

PART VIII.—Continued.

ENGLISH.	TELUGU.	GADABA.	KHOND. Lowland Khond.	KHOND. Highland Khond.	SAURA.
Thine ...	Nîdi ...	Non munô ...	Nîdi ...	Nîndi ...	Ambî
Mine ...	Nâdi ...	Nîyinô ...	Nâdi ...	Nândi ...	Allen
Me ...	Nannu ...	Nâpai ...	Nânu ...	Nange ...	Men, alle
Thee ...	Ninnu ...	Nôpai ...	Nînu ...	Ninnâ ...	Ambi, aman
Who are you? ...	Êvaru mîru ...	Lâyi pên ...	Ambettiri mîru ...	Imbe tatteru ...	Bôte man
Which? ...	Edi ...	Mândi ...	Enchinâyi ...	Imbenâ ...	Vânde
What is there with thee?	Nî vadda yêmi vunnadi	Nômbô mândi duttu ...	Mîtânâ annâyi mâne ...	Ni tâḍa yinnâ manne...	Ambî yetin ḍâkô
Up ...	Mîda ...	Tômmiyâ ...	Vûye ...	Siḍipi ...	Lankâ
Behind ...	Venuka ...	Giḍḍiyâ ...	Jâmâne ...	Daggâ ...	Piḍumbâ
When? ...	Eppuḍu ...	Yinḍdyi ...	Yecche ...	Yastâ ...	Ângân
There ...	Akkaḍa ...	Tannô ...	Ambâha ...	Yambâ ...	Vatatte
About ...	Gurinchi ...	Kurum ...	Yadadiki ...	Yelu ...	Nâsem
New one ...	Kottadi ...	Timêkâ ...	Punâyi ...	Pûnârâ ...	Tamme
Leave off ...	Viḍichipeṭṭu ...	Vonklûrôsum ...	Pitâtûmu ...	Paihajḍîmu ...	Vommâḍâ
It diminished ...	Taggipôyinadi ...	Noḍgu pîngi ...	Lingapunâtte ...	Koggitê ...	Jayitâtle
It is understood ...	Bôdha paddadi ...	Bôdha paḍaige ...	Boda hatte ...	Mânni âlê ...	Mannâle
I gave first ...	Mundugâ yicchinânu...	Sumôngu bêḍunai ...	Nokke hitte ...	Belesi tâmu ...	Amangan tillâyi
I gave answer ...	Javâbu cheppinânu ...	Sammô sûnônai ...	Yecchekatte veste ...	Katta kittâmu ...	Bera ḍâle
To catch ...	Paṭṭukôvaḍamu ...	Sépô ...	Âste ...	Ahakkoḍitê ...	Nemmalâye
To ask ...	Aḍagaḍamu ...	Lûd ...	Vecche ...	Briponi ...	Gãrle
I asked ...	Adiginânu ...	Lûd ôni ...	Hecchehô ...	Brihite ...	Gârri
Poverty ...	Divâlâ tiyyaḍamu ...	Pistâ paidaigi ...	Vîsp tinji ...	Jinjela hattenju ...	Banaki
To beg ...	Aḍukkôvaḍamu ...	Luttsôm ...	Vihatinji ...	Brîtehânu ...	Gargar
To conceal ...	Dãchiveyadamu ...	Buttsôsum ...	Dukke ...	Aḍattenju ...	Soli
To take away ...	Tîsukoni pôvadamu ...	Sobuguyâ ...	Menjite ...	Vôbondi ...	Nîḍableyi
To be drowned in water	Nîllalô munigipôva-damu	Dêyâpô dudungugi ...	Yeyutu munjite ...	Yejḍu támujonti ...	Vummânâ

To measure	Kolavaḍamu	Dingiḍi	Lâbbite	Dâttsonḍi	Taraite
To laugh	Navvaḍamu	Luḍḍo	Kâktemhô	Kâkaponḍi	Mângale
To see	Tsuda amu	Jujju	Hetihê	Sûḍitânju	Gâllâyi
Great	Goppa	Mûḍo	Kajḍâ	Gâminâ	Gûgâ
To support	Tsâkaḍamu	Bônbôn	Pokingeni	Solagâtenju	Posile
I forgot	Marichipòyinânu	Baḍâgugini	Bâṉâttêhô	Jiḍiyite	Kerîdâle

PART IX.

I have	Nâku vunnadi	Nîpai ḍuttu	Nange manne	Nange macche	Nenḍakkô
Thou hast	Nîku vunnadi	Nôpai ḍuttu	Ninge manne	Ninnâ macche	Aman ḍakkô
He has	Vâḍiki vunnadi	Váḍiki ḍuttu	Evaṉiki manne	Trânge mecche	Anîn ḍakkô
I will go	Nênu veḻḻutanu	Nî vuttini	Nân itte	Ânu sajḍimâyi	Nen itti
I will come	Nênu vastânu	Nî peyitini	Nánu vâhî	Ânu vâyi	Nen ittàyi
I will lie down	Nênu paḍukonṭânu	Nî yaitini	Nânu ḍûri	Ânu ḍobbḍmâyi	Nen ḍîmattayi
I will eat rice	Nênu kûḍu tinṭânu	Nî yiḍḍai yittini	Nânu duruyun dêhe	Ânutinji mâyi	Nen allengâ gâtâyi
I will work	Nênu pânichêstânu	Nî kabbâli yîttani	Nânu [illegible] kiyya	Ânu kamma kipkimâyi.	Nen kâbâḍa tipti
I will run away	Nênu pâripôtânu	Nî ḍungu yittuni	Nânu [illegible]n î	Âun ḍehimâyi	Nen yîratâyi
I will sell off	Nênu ammivêstânu	Nî songâni sunto	Nânu prâchituhî	Ânu prepimâyi	Nen tinatâyi
I will buy	Nênu konṭânu	Nî soptâni	Nânu kroḍḍihî	Ânu kroḍḍihi	Nen nitâyi
I will give	Nênu yistânu	Nî bêttâni	Nânu hîhî	Ânu schai	Nen titt
I will cut down a tree..	Nênu cheṭṭu koṭṭutânu.	Nî sulôpu septâni	Nânu marra tune	Ânu mrànu katkimâyi..	Nen ârâ yettâyi
I will cook	Nênu vanṭa chêstânu	Nî randhâ têne	Nânu randa kiyye	Ânu bajḍimâyi	Nen ḍingḍḍin gutye
I will drink milk	Nênu pâlu tâgutanu	Nî pâlu yitane	Nânu paluyi	Ânu pâḍu tijumâyi	Nen âḍupu jûte
I will put on clothes...	Nênu baṭṭa kaḍutânu...	Nî chandrâ vaḍîtini	Nânu hindara vucchihî.	Ânu jîrâ tucchimâyi	Nen sinḍri jîtâye
I will cut you	Nênu ninnu narukutânu	Nî nôpai septâni	Nânu ninge katti tâhe..	Ânu ninnâ kaṭkimâyi	Nen ambì yettâye
I will abuse you	Nênu ninnu tiḍutanu	Nî nôpai lonktàyi	Nânu ninge goḍiyâyi	Ânu ninnâ silâyimâyi	Nen aman kaittâyi
I will ask you	Nênu ninnu aḍugutânu	Nî nôpai lûtṉni	Nânu ninge vestâhê	Ânu ninnâ chiripimâyi.	Nen aman gâratâyi
I will kill you	Nênu ninnu tsampu-tânu	Nî nôpai vobgaito	Nânu ninge pâjitayi	Nînnâ ânu pâgimâyi	Nen aman kiyyatâyi
I will take you	Nênu ninnu tîsukoni veḻḻutânu	Nî nôpai andruguyiti...	Nânu ninge voyyâhî	Ninnâ ânu vôyi	Nen ambi purungutâyi
I will leave you	Nênu ninnu viḍichipeṭ-ṭutanu	Nî nôpai vomptraisunto	Nânu ninge pyâtustâhî..	Ânu ninnâ pihajḍi	Nen ambi vunḍrum-gutâyi
I will dig a grain pit...	Nênu pâtara tavvutânu	Nî sirti laittáyi	Nânu grâyu krâyi	Ânu kaḍâ vunkârpimâ-nâmu	Nen longon gâyite

Comparative Vocabulary of Telugu and the dialects of the principal Wild Races, in the District of Vizagapatam.

PART IX.—Continued.

ENGLISH.	TELUGU.	GADABA.	KHOND.		SAURA.
			Lowland Khond.	Highland Khond.	
I will fight with him	Nênu vâḍitô debbalâḍutanu	Nî vâḍu buloriptâyi	Evâḍayi nânu bâdarâyi.	Ânu trâḍe silabaddari	Nen animbate rûḍitâye
I will go to a village	Nênu vûḍiki veḷḷutânu.	Nî killô vuyitini	Nânu nâyu hâyi	Ânu nâjugoḍô sajdimayi	Nen gora jângite
Will you go with me?	Nitô vastâvâ	Nîmblonô piyitini	Nâḍâyi vâddiki	Nâḍâyi vâddiki	Nen batitte bo
Where will you go to?	Nîvu yekkaḍiki veḷḷutâvu	Nômbô vuyittinô	Nînu ambi hajḍi	Yînu yambe hajḍimanji	Aman vânitte
What are you doing?	Nîvu yêmi chêstûvunnâvu	Nô meyâ lillinô	Nînu annâ kiyyinji	Yînu yinnâgipukumanji	Aman yetile mite
What will you bring?	Nîvu yêmi testâvu	Nô mâderi yitinô	Nînu annâ tajḍi	Yînu yinnâ tappimanji	Aman yeti pângate
When will you come?	Nîvu yeppuḍu vastâvu	Nô vunḍôyi pillonô	Nînu [illegible]e vâdi	Yînu yastâ vâddi	Aman angâu itte
Will you bring a cart?	Nîvu banḍi tôlukoni vastâvâ	Nô soggudu lamlâm gomlonô	Nînu sogaḍâ taddiki	Yînu sagaḍu perân tappimanji	Aman sagaḍan attepô
With whom will you go?	Nîvu yevaritô veḷḷutâvu	Nô lâyablõ vuyilôno	Nînu ambarode hajḍi	Yînu yimbâḍe sajḍâmanji	Aman botim bâtitte
I will sweep with a besom	Nênu chîpurutô tuḍustânu	Nî sunnôblô soktâni	Nânu heppare ḍehapi	Ânu seperukuṭṭâḍûyi sepimâyi	Janômbâtenin jôjoṭaye
Come here	Ikkaḍiki râ	Teyi vullô	Yimbâ vâhamu	Yîmbâ bâmu	Tenní âyibâ
Why do you beat him?	Nîvu vânni yenduku koṭṭnâvu	Nô vâḍikimôpagoyitino	Nînu annikâkumaḍḍikîte	Yînu yannâ bakabetti	Aman yetâsantille
Go there	Akkaḍiki veḷḷu	Tana vuyya	Yambâ halumu	Yîmbâ salumu	Vodi yâ
I got up early in the morning	Proddunnê lêchinânu	Vonjarâ maḍugunì	Lâsi ningete	Dâyisi ningite	Drunguḍrile taratárâyi
I went to the tank	Cheruvuku veḷḷinânu	Bondâḍe vuyigini	Banḍâtâ hacche	Bandâgoḍo sajḍâmânenju	Banḍâbâ yillâyi
I bathed and came	Nîllu pōsukoni vacchinânu	Dêyâ kimâni pîngini	Yejimenu vâte	Yejḍu miyâne bâtte	Vumâ nillayi

My mother served me with rice	Talli kûḍu vaḍḍinchinadi	Neyyâ yiddiyâ tesso ..	Mâyu juru heyite ...	Yejdâ che hasite ...	Yangadan k[illegible]dum ruyyáte
I took my food and went to the village	Kûḍu tini vûriki veḷḷinânu	Yaddiyâ yîdo yingombo vugini	Juru hundâ nânâyi vacche	Behatinjâ nâyinâ jugade hacche	Gâgâle gorajân ille
I worked in that village and came back	Â vûḷḷê panichêsi tirigî vacchinânu	Tuyingôbo kabâlîdosô pingini	Yambâ kâmu kitte vatte	Yenâju kámakiyya nâtte	Antâ gorajam yiyâyille bârante biliyillâ
I saw the gentleman in the way, and came	Tôvalô doragárini tsûchi vacchinánu	Kungôr dhorapai juvôni pingini	Sâhebu pahare andene vette	Sâhebu pahirá meste ...	Palûmaran tangoran gilliyirai
He told me to come again to-morrow	Nannu rêpu tirigî rammannâru	Nîpai biyar andengi vullôdi	Nange vîyevâmu yuyittele	Nannâ vevâm yicchenju	Nen biyyô yâyi gâmili
I will go accordingly...	Nênu âlâgu vellutanu..	Nî tudiyô vuyillôni ...	Nânu yelliki hâyi ...	Ânu yenne hajdmâyi...	Aette sammele yitti
I will do what he tells me to do	Vâru cheppina pani nênu chêstanu	Vâru tsuntsum kabâl nî lîtini	Yamayi vaste kamâ kiyi	Yâru chesini kâkâma kippimannámu	Aninji bayibayin tippâye
I will take whatever he gives me	Vâru yêmei cchinâ puttsukonṭânu	Vâru mândi bêdasâ soptini	Yâvâyi yanná yitte vîyi	Yânju sitesiváhe mannâmu	Anî yetintillen denemmatâyi
I will ask him to give more	Yekkuva yimmani adugutânu	Longâ yinde yîtini ...	Âlâ vih... ...	Gâpehi brêpi mannàmu.	Sajjâr gâra tâyi
I will buy and bring a cow	Âvunu koni testánu ...	Tunôkurum bandi sobôsulamptini	Kondiya koda tâhe ...	Koddâ nayitappi mannâmu	Tangli nìyali pângatâyi
Be careful till I come...	Nênu vacchêdâkâ jâgratagâ tsûdu	Nê pîpîdâká jâgrata dukká	Kâni teecheke jâgrata henumu	Ânu vânavihane yininga sudâtu	Aman sajdâl dakko bâninittâyi
Will you come with me?	Nâtô vastâvâ ...	Nîblô pîlonô ...	Nâdâyi vaddiki ...	Nâdâyi vaddiki ...	Nîmbâ tittepô
I will come, what will you give ?	Nênu vastânu yêmi yistâvu	Nî pîtini mânde beto...	Nânu vâhi yannâ yihâdi	Ânu vâyi yinnâ syâm...	Nen ittâyi jin titte
I will give you cooly-hire	Nîku kûli yistânu ...	Nò plai butti betinî ...	Ninge kûli yingeyi ...	Ninnâ kûli syâyi ...	Aman badi titte
How much cooly will you give ?	Êpâṭi kuli yistâvu ...	Aggisugo butti bêtunô	Kûli yacchakâ yiyydi ..	Kûli yecche syâri ...	Rejingu badi titte
47 I will give three rupees	Mûdu rûpâyîlu yistânu	Yiggim tankâ betinî ...	Tini takkâ hiyyâhe ...	Mû ṭakkâ siyâya ...	Yâga ṭonka tittam
How far will you take me ?	Ykenta dûramu tîsukon vêḷḷutâvu	Yenta sull[illegible]andru longô	Yecchare hêpo voyyâdi	Yecche sekko vôyi manji	Rejingiś angâyi vurunkute
I will take you six kos.	Âru kôsulu tîsukoni veḷḷutânu	Gîl kôs andru longinî...	Chà kôsu vôhimâyi ...	Sajdâ kôsu vôyimayi ...	Tudru kôsu vurunkute
I will come to your house to-night	Râtriki mî yinṭiki vastânu	Vumbârenpendiyan piuglôni	Lâhê mî yijdu vâhê ...	Gângu nî yijdô vâdi ...	Togalam sûrga yittâyi

Comparative Vocabulary of Telugu and the dialects of the principal Wild Races, in the District of Vizagapatam.

PART IX.—Continued.

ENGLISH.	TELUGU.	GADABA.	KHOND.		SAURA.
			Lowland Khond.	Highland Khond.	
Where do you wish me to stay?	Nannu yekkada vundamannâvu	Nîplai yimbonô dukâ dênô	Nange hannave mada munjidi	Nanna yimbenamanumu yinjimanji	Nen vàndakko vanàgamite
Lie down on our pial...	Mâ arugu mîda padukâ	Neyi pindâyipò yaigi dukkâ	Ma pindâtâ dûram ...	Ma pinda dohamu ...	Pindà mendî mattsà
I will wake you ...	Ninnu nênu lêputânu...	Nûpai nî vummôtini ...	Nânu ninge nikatâhe...	Ninna anu nipkimayi...	Nen yiyà yalle taratartàyi
Answer as soon as I call you	Pilavagânâ paluku ...	Âyanùsarô vonkten ...	Ampitattehê vôyimju...	Vengitesi voyinumu ...	Golunde amudembà
We shall get up and go presently	Ippudê lêchi velludamu	Vâvô madgu vuyyânai	Niha-mâru vennâ ...	Sadarayiningana yinajdi mannamu	Niminne denàdelle àyibà
I will tell my father and come	Nênu tandritô cheppi vastânu	Nî apliyâblâ sûno pinktini	Mâ bad[illegible]ana vâhe..	Anu abbada yibesa nayivayi	Vuvàn nen vuppanga litteya
Why are you come?...	Nîvu yenduku vacchinâvu	Nô myâplâi pingino ...	Nînu annikâmu vâti ...	Yinu yinna bagavatti...	Aman yetà sanille
I have brought cloths..	Nênu baṭṭalu tecchinànu	Nî chandra ringâni ...	Nânu yindrâ-tatte ...	Anu jira tacchamayi ...	Sindrimbun pàngale
For how much will you sell them?	Êpâṭiki ammutâvu ...	Aiddiplai sogutuno ...	Yacchaka prâdi ...	Yecchebàgà prepimanji	Denjingan bàte tinite
I will sell a cloth for a rupee	Vaka pancha rûpâyaku ammutânu	Muyi chandra muyi ṭanko plai songutuni	Yindrâ ṭakkâ takkâ prâyi	Jîràtaka bàgà prepimannàmu	Sindri botonka batu tinite
How many cloths have you brought?	Êpâti baṭṭalu tecchinàvu	Ayiddi chandrâ riyyônô	Yacchara yindrâ tatti...	Yecchê jîrâ tachchivtài	Dinjingi sindri pangale
Give me all the cloths..	Baṭṭalanni nâku yicchivêyi	Chandra vuppâyi vôni bêdâ sô	Yindrâjâkâ nange yiyyamu	Jîrasacche nannâ syahadûmu	Sindrikuddu balle nen ṭiyya

NUMERALS.

One	... Okaṭi	... Muyi	.. Róndi	... Róndi	... Boyyó
Two	... Rendu	... Vumbáru	... Rîndi	... Rîndi	... Bàgu
Three	... Mûdu	... Yoggen	... Tînigoṭṭà	... Mûnjî	... Yagi
Four	... Nálugu, punji	... Vûn, punjá	... Chàrigoṭṭà	... Nàligi	... Vonji
Five	... Aidu	... Mullai	... Pasogoṭṭà	... Sengi	... Mollai
Six	... Âru	... Tîr	... Chàgoṭṭà	... Sàjdigi	... Tudru
Seven	... Êdu	... Gîl	... Sàtogoṭṭà	... Vodigi	... Gulujî
Eight	... Enimidi	... Vumbáru punjá	... Âṭugoṭṭà	... Aṭṭàgoṭṭà	... Damujî
Nine	... Tommidi	... Vumbáru punjá muyi	... Nógoṭṭà	... Nóhà	... Timbijî
Ten	... Padi	... Gól	... Dasàgoṭṭà	... Dasà	... Galji
Eleven	... Padanakondu	... Gól muyi	... Yagàragoṭṭà	... Yagàra	... Gulmuyi
Twelve	... Pandrendu	... Gól vumbáru	... Bàragoṭṭà	... Bàragoṭṭà	... Miggar
Twenty	... Iruvadi	... Kóde	... Kodekkà	... Kode	... Bokodi
Thirty	... Muppadi	... Kóde gól	... Tirisigo[illegible]	... Kode dasà	... Bokodi galji
Hundred	... Nûru	... Mullai kóde	... Sohekkà	... Sekodi	... Bosuvà
Thousand	... Vêyi	... Gól mullai kóde	... Hajàrekkà	... *No name for it*	... Galji suvà

A—STATEMENT *showing the number of Villages and Hamlets in the District of Vizagapatam.*

Taluqs.	Extent in square miles.	Acres according to the Village Ayacut.	Sub-divisions of each Taluq.	Circar Villages. Ryotwar. Villages.	Circar Villages. Ryotwar. Hamlets.	Circar Villages. Rented. Villages.	Circar Villages. Rented. Hamlets.	Circar Villages. Amany. Villages.	Circar Villages. Amany. Hamlets.	Circar Villages. Shrotriem and Inam. Villages.	Circar Villages. Shrotriem and Inam. Hamlets.	Circar Villages. Deserted and uninhabited Villages. Villages.	Circar Villages. Deserted and uninhabited Villages. Hamlets.	Circar Villages. Total. Villages.	Circar Villages. Total. Hamlets.	Zamindary Villages. Villages.	Zamindary Villages. Hamlets.	Grand Total. Villages.	Grand Total. Hamlets.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Golgonda	27,53½	52,687	...	92	87	97	171	...	...	89	11	...	...	278	269	30	31	308	300
Servasidhi	326½	61,856	...	65	83	...	...	...	...	3	...	...	...	68	83	78	67	146	150
Palakonda	...	...	...	...	...	169	...	...	...	85	...	...	...	254	...	109	...	363	...
Vizagapatam	...	...	...	...	...	...	...	...	...	[illegible]	...	...	...	...	...	40	73	40	73
Bimlipatam	...	...	...	...	...	...	...	...	...	[illegible]	...	...	...	...	...	131	170	131	170
Vizianagram	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	180	46	180	46
Gazapatinagram	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	185	43	185	43
Cheepurupilli	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	350	154	350	154
Veravilli	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	247	80	247	80
Strungavarapukota	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	198	74	198	74
Salur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	206	136	206	136
Parvatipoor	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	509	...	509	...
Ankapilli	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	208	198	208	198
Bobili	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	154	...	154	...
Mahadaviputti	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	312	37	312	37
Gunupoor	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	857	50	857	50
Rayagada	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	555	87	555	87
Avurada	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	296	...	296	...
Jeypur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	165	...	165	...
Naorangapurum	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	163	96	163	96

B—ABSTRACT *Statement of the Houses, Population, and number of Ryots, Puttahs, &c., in the District of Vizagapatam for a series of years.*

Faslis.	Official years.	Number of Houses.	Population.			Total.			Particulars.		Ryots.			Puttahs.			Ploughs.	Cattle.			
			Hindoo.	Mahomedan.	Christians.	Male.	Female.	Total.	Agricultural.	Non-Agricultural.	Registered Ryots.	Sub-Tenants.	Total.	Single	Joint.	Total		Tilling Cattle.	Cows.	She Baffaloes.	Sheep.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1,266	56-57	313,930	1,266,541	16,489	1,213	613,971	670,272	1,484,248	535,278	748,965	2,650	634	3,284	3,013	114	3,172	8,736	19,008	8,465	6,560	4,67[illegible]
1,271	61-62	358,893	1,400,056	14,857	739	668,793	746,859	1,715,652	1,010,583	405,069	5,401	714	6,115	2,872	186	3,008	16,382	27,742	7,978	6,225	6,29[illegible]

C—STATEMENT *of Rent Roll for a series of years as per Quinquennial Return.*

Faslis.	Official years.	Ryots paying upwards of 1000 Rupees.		Ryots paying from 500 to 1000		Ryots paying from 250 to 500.		Ryots paying from 100 to 250.		Ryots paying from 50 to 100.		Ryots paying from 30 to 50.		Ryots paying from 10 to 30.		Ryots paying under 10 Rupees		Total single Puttahs.		Joint Puttahs.		Grand Total.	
		Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
			RS.		RS.		RS.		RS.		RS.		RS.		RS.		RS.		RS.		RS.		RS.
1,266	1856-57	...	...	...	...	31	10,718	307	43,756	745	51,476	731	28,880	982	19,484	331	2,143	3,013	150,174	114	6,283	3,127	156,457
1,271	1861-62	8	14,697	9	5,144	36	11,495	314	44,068	713	50,314	648	25,369	965	18,911	815	1,880	2,872	144,269	186	27,608	3,008	171,877

D—STATEMENT *showing the different sources of Irrigation in the District of Vizagapatam.*

Taluqs.	Tanks	River Channels.	Spring Channels.	Anicuts.	Wells.		
					Old.	New.	Total.
1	2	3	4	5	6	7	8
Golgondah...............	314	24	15	2	0	0	0
Servasidhi...............	133	73	37	5	300	0	300
Palakonda..............	730	37	131	0	5	0	5
Total...	1,177	134	183	7	305	0	305

E—STATEMENT *showing the Rain-fall for a series of years in the District of Vizagapatam.*

Faslis.	Official years.	July.	August	September	October.	November.	December.	January.	February.	March.	April.	May.	June.	Total.
		Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.
1265	1855-56	...	...	...	...	...	...	...	...	...	...	...	...	...
1266	1856-57	...	...	...	...	...	...	...	...	...	...	...	...	...
1267	1857-58	...	...	...	...	...	...	...	...	...	...	...	...	...
1268	1858-59	...	...	...	...	...	...	...	...	...	...	3	5	8
1269	1859-60	6	6	7	4	1	5	...	...	...	1	3	4	35
1270	1860-61	2	4	13	1	...	...	...	...	1	1	1	3	26
1271	1861-62	28	19	19	...	...	...	...	...	...	2	1	2	71
1272	1862-63	5	4	7	8	1	...	...	1	...	2	1	4	33
1273	1863-64	7	6	16	12	...	...	...	1	...	...	3	8	53
1274	1864-65	3	4	5	3	2	1	...	2	1	3	3	4	31
1275	1865-66	4	6	10	1	0	0	0	0	0	2	1	2	26

F—STATEMENT *showing the prices of Grain and other chief Articles of produce for a series of years in the District of Vizagapatam.*

Faslis.	Official years.	Rice, 1st Sort, per Garce.	Rice, 2nd Sort.	Paddy, 1st Sort.	Paddy, 2nd Sort.	Cholum.	Cumboo.	Raggy.	Veragoo.	Horse Gram.	Ulundu.	Wheat.	Gingely oil seed.	Lamp oil seed.	Salt.	Cotton per Candy of 500 lbs.	Indigo per Candy of 500 lbs.	Sugar per Candy of 500 lbs.
		RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1265	1855-56	240	217	62	58	64	64	67	60	60	62	225	336	200	175	65	600	50
1266	1856-57	280	260	69	67	69	69	69	64	69	70	350	345	250	175	67	600	50
1267	1857-58	237	216	91	87	99	91	100	70	109	171	218	360	313	178	80	900	75
1268	1858-59	260	234	104	98	119	102	115	76	135	214	233	353	327	166	100	880	65
1269	1859-60	239	217	89	82	91	79	94	63	123	210	216	242	231	190	60	890	65
1270	1860-61	257	235	110	102	116	114	116	70	131	266	327	291	232	191	60	800	80
1271	1861-62	317	294	133	121	140	135	133	120	140	246	253	320	280	245	66	771	76
1272	1862-63	324	287	128	119	158	131	142	104	135	245	268	355	245	253	158	813	89
1273	1863-64	286	260	118	104	140	116	126	72	127	201	242	331	262	256	269	804	77
1274	1864-65	335	303	156	145	186	156	170	129	152	200	317	354	286	246	137	816	82
1275	1865-66	490	443	215	202	236	222	239	208	235	380	453	491	327	269	150	811	200

G—STATEMENT *showing the particulars of Cultivation, &c., for a series of years in the District of Vizagapatam.*

Faslis.	Official years.	Circar Ayacut. Extent.	Circar Ayacut. Assessment.	Total Holding. Extent.	Total Holding. Assessment.	Waste Remitted. Extent.	Waste Remitted. Assessment.	Remaining Cultivation. Dry. Extent.	Dry. Assessment.	Wet. Extent.	Wet. Assessment.	Garden. Extent.	Garden. Assessment.	Total. Actual Cultivation. Extent.	Actual Cultivation. Assessment.	Waste Charged. Extent.	Waste Charged. Assessment.	Total. Extent.	Total. Assessment.	Additional Assessment.	Second Crop Assessment.	Sundry Items.	Total.	Deduct Remission.	Remaining Ryotwar.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
		Acres	RS.	Acres	RS.	Acr.	RS.	Acres	RS.	Acres	RS.	Acr	RS.	Acres	RS.	Acr.	RS.	Acr.	RS.	RS.	RS.	RS.	RS	RS.	RS.
1265	1855-56	53,222	255,328	25,549	157,073	1,111	7,537	11,555	45,626	12,853	103,802	30	108	23,021	144,298	1,417	5,238	24,[illegible]08	149,536	..	..	9,473	159,009	10,359	148,650
1266	1856-57	53,906	258,158	25,202	157,647	..	..	11,559	46,458	13,703	111,081	30	108	24,642	155,999	650	1,648	25,292	157,647	..	..	9,946	167,593	1,354	166,239
1267	1857-58	54,795	260,932	25,423	159,796	..	..	11,722	47,412	13,671	112,276	30	108	23,808	153,106	1,615	6,690	25,423	159,796	..	..	10,169	169,966	4,568	165,398
1268	1858-59	55,120	263,313	25,725	162,666	..	..	11,811	47,890	13,884	114,668	30	108	24,270	156,015	1,455	6,651	25,775	162,666	..	..	10,458	173,125	3,791	169,334
1269	1859-60	56,589	270,559	26,268	166,442	..	..	11,981	47,745	14,252	118,569	35	127	25,561	164,414	707	2,027	26,268	166,442	..	..	11,602	178,044	165	177,878
1270	1860-61	57,089	272,798	26,567	169,321	..	..	12,275	49,009	14,252	120,198	40	114	25,546	165,109	1,121	4,212	26,567	169,321	868	..	11,148	181,337	9,957	171,380
1271	1861-62	56,346	269,200	26,775	170,916	..	..	12,364	49,384	14,371	121,421	40	114	25,732	167,730	1,043	3,188	26,775	170,918	977	..	13,424	185,319	208	185,110
1272	1862-63	55,946	266,312	67,458	177,673	19	72	42,715	50,935	24,593	126,563	131	114	61,679	168,257	5,769	9,345	67,439	177,601	588	10	8,080	186,280	198	186,081
1273	1863-64	59,462	268,865	67,116	175,451	2	17	42,908	50,904	24,075	124,410	131	114	62,387	170,399	4,727	5,038	67,114	175,437	1,104	4	10,028	186,574	297	186,277
1274	1864-65	52,318	257,999	77,859	183,328	1,814	1,243	53,634	56,674	22,290	120,309	121	102	66,062	15,174	9,983	25,364	76,045	177,086	1,781	..	...	178,867	3,944	174,922
1275	1865-66	31,550	136,330	82,103	191,928	1,434	5,004	58,097	62,494	22,572	124,430	..	..	73,740	172,696	6,929	14,228	80,669	186,024	2,271	..	17,077	200,272	39,702	166,570

APPENDIX.

G G—STATEMENT *showing the cultivation of Sugarcane, Cotton and Indigo in the District of Vizagapatam, for Fasli* 1275 *or A. D.* 1865-66.

Items.	Sugarcane.				Cotton.				Indigo.			
	Extent	Assessment.			Extent	Assessment.			Extent	Assessment.		
1	2	3			4	5			6	7		
	Acres.	RS.	A.	P.	Acres.	RS.	A.	P.	Acres.	RS.	A.	P.
CIRCAR.												
Dry	389	1,307	0	0	3,122	4,286	0	0	299	1,078	0	0
Wet	667	4,743	0	0	169	816	0	0	807	3,840	0	0
Garden	...	...	...	...	...	...	...	...	...	...	...	...
Total...	1,056	6,050	0	0	3,291	5,102	0	0	1,106	4,918	0	0
INAM.												
Dry	156	487	0	0	1,560	2,089	0	0	36	287	0	0
Wet	162	1,240	0	0	1,632	1,386	0	0	184	2,538	0	0
Garden	...	...	...	...	...	...	...	...	...	...	...	...
Total...	318	1,727	0	0	3,192	3,475	0	0	220	2,827	0	0
ZAMINDARY.												
Dry	1,910	5,345	0	0	14,929	38,194	0	0	1,552	3,343	0	0
Wet	4,022	42,467	0	0	179	1,329	0	0	172	1,593	0	0
Garden	...	...	...	...	...	...	...	...	...	...	...	...
Total...	5,932	47,812	0	0	15,108	39,523	0	0	1,724	4,936	0	0
Grand Total...	7,306	55,589	0	0	21,591	48,100	0	0	3,050	12,681	0	0

H—STATEMENT *showing the Collections under the several heads of Revenue in the District of Vizagapatam for a series of years.*

Faslis.	Official years.	Land Revenue.	Forest Revenue.	Abkary.	Income Tax.	Sea Customs.	Land Customs.	Salt.	Stamps.	Total.
		Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.
1265	1855–56	12,53,532	...	61,260	...	33,471	...	149,287	21,156	15,18,706
1266	1856–57	12,66,406	...	66,752	...	41,976	...	176,837	26,179	15,78,150
1267	1857–58	12,63,080	...	67,205	...	56,262	...	172,675	21,200	15,80,422
1268	1858–59	12,74,963	...	66,966	...	48,617	...	170,759	23,385	15,84,690
1269	1859–60	12,82,048	...	65,625	...	29,481	...	194,938	20,789	15,92,881
1270	1860–61	12,71,017	...	67,227	65,447	21,772	...	223,092	30,974	16,79,479
1271	1861–62	12,98,838	...	69,559	114,402	38,000	...	322,490	66,385	19,09,674
1272	1862–63	12,60,503	...	67,552	85,320	33,118	...	301,634	81,000	18,29,127
1273	1863–64	13,29,552	...	67,421	64,413	36,382	...	300,060	77,875	18,75,703
1274	1864–65	13,12,108	...	66,602	61,324	48,849	...	302,657	105,272	18,96,812
1275	1865–66	13,36,309	...	59,198	3,628	35,928	...	315,708	116,402	18,67,173

I—STATEMENT *showing the total value of Trade in the District of Vizagapatam for a series of years.*

Official Years.	Value of Imports.			Value of Exports.			Value of Exports.	Gross duty.
	Merchandize.	Treasure.	Total.	Merchandize.	Treasure.	Total.		
	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.
1850-51	1,27,212	....	1,27,212	12,72,197	....	12,72,197	4,316	....
51-52	1,00,023	....	1,00,023	8,64,843	....	8,64,843	349	....
52-53	2,14,824	....	2,14,824	11,54,126	....	11,54,126	17,449	....
53-54	1,03,969	....	1,03,969	11,85,816	....	11,85,816	8,552	10,828-12-11
54-55	1,21,380	....	1,21,380	7,55,852	....	7,55,852	12	6,999-10-7
55-56	1,53,521	....	1,53,521	16,82,699	....	16,82,699	4,421	26,829-15-1
56-57	3,23,998	....	3,23,998	19,08,755	....	19,08,655	12,803	36,995-2-7
57-58	2,76,193	....	2,76,103	30,20,848	....	30,20,848	33,951	56,423-3-5
58-59	3,13,072	1,75,450	4,88,522	27,26,380	....	27,26,380	21,001	43,641-0-8
59-60	2,76,035	8,34,900	11,10,935	22,97,446	26,680	23,24,126	21,468	29,112-4-5
60-61	2,79,864	4,88,439	7,68,303	17,63,007	1,30,550	18,93,557	27,178	24,392-3-5
61-62	3,46,151	6,01,012	9,47,163	17,86,476	7,32,231	25,18,707	17,640	34,095-8-4
62-63	4,58,413	5,35,243	9,93,656	20,82,276	3,67,340	24,49,616	8,407	34,824-14-4
63-64	4,93,017	5,85,700	10,78,717	18,32,304	3,44,045	21,76,349	3,679	30,838-6-5
64-65	6,55,638	9,52,630	16,08,268	22,48,754	1,56,246	24,04,998	4,228	51,618-7-7
65-66	15,73,226	9,87,935	25,61,161	20,60,491	2,13,349	22,73,840	....	39,158-5-8
Total	58,16,446	51,61,309	1,09,77,755	2,86,42,268	19,70,441	3,06,12,709	1,85,554	4,25,757-15-5

J—STATEMENT *showing the value of Export Trade, with particulars of Articles in the District of Vizagapatam, for a series of years.*

Articles.	Official Years.															
	1850-51	1851-52	1852-53	1853-54	1854-55	1855-56	1856-57	1857-58	1858-59	1859-60	1860-61	1861-62	1862-63	1863-64	1864-65	1865-66
	Rs.	Rs.	Rs.	Rs.	Ms.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bones	...	...	...	...	...	...	...	...	...	...	...	2000	...	...	...	...
Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Cotton Wool	...	...	1877	...	...	...	...	3110	25	7832	12738	6513	21388	...	612	...
Do. Goods	510480	297424	238058	194880	173712	247298	190060	260747	387381	458831	1115444	170443	232587	137534	100746	188433
Dregs of Gingely	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Drugs	...	...	...	...	...	...	...	2150	3436	8139	10095	4829	4271	20946	41204	33745
Indigo	60271	29977	32060	73053	34694	62925	36021	14901	28989	42183	81195	15955	86005	...	218703	...
Dyes of sorts	6250	...	...	...	...	1534	...	35520	4494	3435	255	61	9	837	6725	...
Emigrants' Stores	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Feathers	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fishmaws	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fruits and Nuts	...	...	...	...	...	...	846	192	278	...	207	812	...	...	...	...
Paddy	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Rice	...	...	2957	7828	1500	87383	92253	95075	34400	11462	12185	...	819	...	5757	...
Wheat	...	...	2298	...	3188	1602	...	...	4176	7093	700	2762	1030	...	...	1521
Grain of sorts	...	...	8421	5426	504	...	803	533	9453	7216	1198	5702	12550	21209	13046	2869
Hides	30567	33345	44340	50325	38836	42632	61558	79217	65119	57563	66638	82009	123417	144606	92415	123554
Horns	16575	16666	18599	10756	7925	15648	12088	13916	10764	28099	32320	16045	15421	20495	29497	13630
Ivory and Ivoryware	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jewellery	...	...	...	...	...	...	...	...	...	...	...	...	4000	1875	350	...
Mats	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Molasses	...	...	...	...	...	2731	316	169037	306995	204093	91398	49068	128079	292996	225607	353589
Coir and Coir Rope	...	...	...	...	...	...	...	...	...	...	1741	757	...	2587	3040	240
Hemp	...	...	...	...	...	6652	...	...	...	...	...	...	...	...	...	...
Naval Stores of sorts	...	...	...	...	...	...	...	302	112	1019	242	274	834	1303	...	...
Oil	7364	3742	6633	1417	...	12629	6620	78	243	21439	332	1660	900	1377	...	...
Perfumery	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Precious Stones	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Salt	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Saltpetre	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Seeds	139991	78295	146134	174735	100086	506652	926537	1502179	1245686	764310	710621	966665	971324	853970	1226230	1006410
Shawls, Cashmere	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Silk Piece Goods	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Spices	...	...	1312	...	...	...	...	...	...	...	...	...	...	2097	...	...
Spirits	53032	8423	...	...	22090	31802	13708	...	21431	9741	3578	52	...	8659	...	...
Sugar	488591	325532	585810	606890	338077	618946	504711	782185	561848	595584	616480	405449	350490	265831	171280	...
Timber and Wood	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2362	...
Tobacco	4814	3156	3876	4532	9168	3878	2378	4643	2200	2075	1391	1179	11665	7540	7790	6047
Wax and Wax Candles	12284	9797	13661	12700	4433	12157	7289	9783	7285	13037	1312	805	8146	121	28866	11569
Sundries	21978	58486	48390	42674	21639	28230	53567	39480	26065	58465	52907	47936	109341	48321	74522	77749
Total	1272197	864843	1154126	1185816	755852	1682699	1908755	3020848	2726380	2297446	1763007	1780476	2082276	1832304	2248752	1819356

K—STATEMENT *showing the value of Import Trade, with particulars of Articles in the District of Vizagapatam for a series of years.*

Articles.	1850-51	1851-52	1852-53	1853-54	1854-55	1855-56	1856-57	1857-58	1858-59	1859-60	1860-61	1861-62	1862-63	1863-64	1864-65	1865-66
	Official Years.															
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Millinery and Wearing Apparel	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gold and Silver Lace and Thread	...	...	...	...	...	...	...	...	...	...	1000	...	...	...	...	...
Books and Stationery	...	...	6416	5016	7273	4570	9800	4202	6847	1350	690	3017	2853	1902	371	...
Twist and Yarn	29075	34327	78213	42262	38488	13287	88451	92896	59904	120067	65604	62266	88566	113294	97127	153504
Piece Goods, dyed	...	...	2240	...	...	560	1432	1360	200	9030	...	...	1310	...	...	...
Do. printed	...	...	...	...	...	294	288	...	...	...	...	280	1315	2537	925	...
Do. plain	5325	9401	10870	4742	6017	10260	24485	13425	35209	21485	27305	26978	44389	67183	41034	45844
Drugs	...	...	3990	...	3419	5832	3609	3878	7250	6913	5731	3108	6554	2905	...	...
Dyes	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Betel-nut, boiled	...	...	...	...	...	...	...	...	5142	...	...	...	...	...	...	...
Do. raw	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Glassware	1804	...	8427	...	1179	...	...	572	931	437	905	859	1231	2109	...	...
Paddy	...	...	...	...	6647	...	1037	...	...	...	...	...	1000	2286	11531	47141
Rice	...	...	...	11246	2045	5871	6228	1447	...	112	225	36851	38420	39086	123258	119035
Grain of sorts	...	...	2640	...	...	...	1005	1187	231	1133	900	1251	120	5711	645	2500
Gunnies and Gunny-bags	1156	...	...	...	1313	...	4850	307	7620	13174	18307	27200	29551	9094	45475	21159
Jewellery	...	...	...	...	...	...	...	...	...	...	7680	...	12844	22300	...	4000
Machinery	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Malt Liquors	...	...	...	...	...	...	...	...	3084	3522	1071	1174	748	799	1908	...
Metals	5679	20875	3120	10234	12692	21764	98085	42331	85227	40327	88332	95130	141955	90945	194226	105679
Naval Stores	...	...	1187	...	...	1030	...	7282	3298	404	624	151	650	84	18924	3208
Oilman's Stores	...	...	...	...	...	...	1181	351	2230	2143	145	2295	2417	20	...	...
Porcelain and Earthenware	...	...	...	...	...	...	...	...	...	1000	1164	318	128	139	...	...
Pipe Staves and Casks	...	...	...	...	...	...	...	948	2735	...	128	1648	31	20	...	...
Provisions	...	...	...	...	...	...	...	274	427	112	66	461	453	637	564	513
Railway Stores	...	...	...	...	...	...	...	...	...	...	...	...	...	200	...	...
Seeds	1072	...	6023	5796	4484	2167	9993	466	156	329	604	10284	9832	12322	16656	12103
Silk, raw	1152	4836	2272	...	3264	10236	1088	13955	17460	4362	13230	19224	5520	2883	...	5250
Do. Piece Goods	...	...	1237	...	...	...	...	...	...	...	...	...	...	...	...	...
Spices	9856	1995	11440	...	3347	7679	8644	13584	10404	3085	10633	7861	14418	8185	8854	4709
Spirits	...	2704	9866	...	...	...	...	845	480	48	648	2348	672	4834	2921	250
Tea	...	...	...	...	...	...	...	...	...	...	...	255	...	639	...	...
Timber and Planks	...	2730	7621	...	...	10162	14992	572	...	2790	...	2660	2010	11177	...	...
Wines	...	...	1170	...	...	...	1988	3871	1692	5766	5355	4827	2353	6842	5992	2243
Woollens	...	...	...	...	...	...	...	6400	2829	60	...	...	1900	...	...	...
Wool	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sundries	72093	23155	58092	24733	19212	28803	46842	65950	59716	37486	29517	35705	47173	85884	85227	108044
Total...	127212	100023	214824	103969	121380	153521	323998	276103	313072	276035	279864	346151	458443	493017	655638	634982

L.—STATEMENT *showing the number and Tonnage of Vessels arrived at, and departed from, the District of Vizagapatam for a series of years.*

ARRIVALS.

Official Years.	Square Rigged.				Native Crafts.		Total.	
	Steamers.		Ships.					
	Number.	Tonnage.	Number.	Tonnage.	Number.	Tonnage.	Number.	Tonnage.
1850-51	...	...	...	...	...	...	...	...
51-52	...	...	...	...	...	...	...	...
52-53	...	...	...	...	...	...	...	...
53-54	...	...	24	9,923	34	4,537	58	14,460
54-55	...	...	13	5,132	29	4,309	42	9,441
55-56	...	...	14	5,133	31	4,983	45	10,116
56-57	...	...	18	6,115	35	4,420	53	10,535
57-58	14	9,350	27	12,791	32	4,273	73	26,414
58-59	6	4,364	12	5,089	16	1,999	34	11,452
59-60	20	14,738	8	3,721	19	2,759	47	21,218
60-61	18	9,941	18	7,275	24	3,404	60	20,620
61-62	26	9,195	16	7,707	29	4,077	71	20,979
62-63	10	4,877	17	9,378	31	4,420	58	18,675
63-64	12	7,926	11	6,798	38	4,644	61	19,368
64-65	15	7,775	23	11,806	39	4,291	77	23,872
Total...	121	68,166	201	90,868	357	48,116	679	207,150

DEPARTURES.

Official Years.	Steamers Number.	Steamers Tonnage.	Ships Number.	Ships Tonnage.	Native Crafts Number.	Native Crafts Tonnage.	Total Number.	Total Tonnage.
1850-51	...	...	...	...	...	...	...	...
51-52	...	...	...	...	...	...	...	...
52-53	...	...	...	...	...	...	...	...
53-54	...	...	45	21,061	57	8,243	102	29,304
54-55	...	...	38	16,411	40	6,194	78	22,605
55-56	...	...	67	33,476	41	6,432	108	39,908
56-57	...	...	76	34,158	54	8,438	130	42,596
57-58	9	5,988	73	37,934	41	6,031	123	49,953
58-59	6	4,261	54	27,305	48	7,591	108	39,157
59-60	23	17,700	45	24,411	22	4,109	90	46,220
60-61	21	9,466	46	23,480	37	4,886	104	37,832
61-62	43	15,437	45	23,094	31	5,152	119	43,683
62-63	10	4,978	51	30,772	49	7,168	110	42,918
63-64	22	14,549	45	29,108	42	6,315	109	49,972
64-65	60	36,139	50	30,459	76	8,074	186	74,672
Total...	194	108,518	635	331,669	538	78,633	1,367	518,820

M—ABSTRACT STATEMENT *showing the administration of Civil Justice for a series of years in the Governor's Agency of Vizagapatam.*

YEARS.	Number of Suits.		Particulars of the Suits instituted during the year.						Value of the property at issue in the Suits pending at the close of the year.	Appeals.		Application for execution of decrees.		Petitions.	
	Instituted.	Disposed of.	For land rent and revenue.	Land.	Real property, such as houses, &c.	Debts, wages, &c.	Caste, religion, &c.	Indigo, Sugar, Silk, &c.		Referred.	Disposed of.	Referred.	Disposed of.	Referred.	Disposed of.
1.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1858	2,412	2,452	85	99	91	2,119	10	8	3,69,153-8-6	101	78	763	810	457	475
1859	2,225	2,087	85	113	83	1,866	28	50	5,85,175-15-11	92	39	745	663	524	466
1860	2,415	2,295	70	141	71	2,065	22	46	7,58,373-8-9	82	52	1,458	892	479	161
1861	2,778	2,271	116	93	94	2,368	16	91	5,21,502-8-8	85	128	1,523	796	518	177
1862	4,232	3,114	129	146	150	3,749	41	17	11,52,245-15-0	115	194	1,871	912	922	1,168
1863	5,307	2,568	117	86	57	4,953	23	71	96,803-5-2	134	172	1,551	632	1,595	1,392
1864	1,143	1,994	63	74	15	968	2	21	87,807-7-10	38	42	1,184	704	312	264
1865	341	324	6	2	...	253	1	79	1,02,848-1-5	1	1	20	16	101	101
IN THE CIVIL COURT OF VIZAGAPATAM.															
Regular, 1864......	2,282	3,005	316	136	230	1,432	55	13	6,44,699-4-4	193	278	3,483	3,299	5,195	5,105
Small Cause, do...	5,274	5,166	85	...	...	5,044	7	138	5,670-9-5	...	...	...	...	...	0
Regular and Small Cause, 1865...	7,699	8,399	627	643	272	6,240	71	26	7,62,012-1-10	277	193	5,066	5,190	5,261	5,194

N—STATEMENT *showing the administration of Criminal Justice for a series of years in the Governor's Agency of Vizagapatam.*

YEARS.	OFFENCES AGAINST THE PERSON.		OFFENCES AGAINST PROPERTY WITH VIOLENCE.		OFFENCES AGAINST PROPERTY WITHOUT VIOLENCE.		MALICIOUS OFFENCES AGAINST PROPERTY, &c.		FORGERIES, &c.		OFFENCES AGAINST REVENUE LAWS.		MISCELLANEOUS.		Number of accidental deaths.	Number of suicides.
	Number of persons apprehended.	Number of persons convicted.	Number of persons apprehended.	Number of persons convicted.	Number of persons apprehended.	Number of persons convicted.	Number of persons apprehended.	Number of persons convicted.	Number of persons apprehended.	Number of persons convicted.	Number of persons apprehended.	Number of persons convicted.	Number of persons apprehended.	Number of persons convicted.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1858	27,693	2,340	135	40	583	141	42	3	7	...	...	...	269	179	...	...
1859	27,768	2,244	15	3	1,145	510	27	...	1	...	...	...	235	211	...	...
1860	31,105	2,052	76	6	704	172	79	...	3	...	...	...	400	331	129	52
1861	22,132	2,290	36	9	1,672	265	69	6	2	...	...	...	1,027	511	24	63
1862	15,816	989	641	67	1,558	368	341	53	57	23	501	432	223	156	105	50
1863	10,012	2,141	641	138	1,657	478	477	78	109	37	692	590	92	57	372	89
1864	13,511	3,631	1,001	289	2,102	756	1,501	505	35	8	706	486	296	170	391	71
1865	8,802	2,321	6,017	296	2,114	1,197	723	171	17	15	1,676	1,584	1,048	379	321	65
SESSION COURT OF VIZAGAPATAM.																
1864	38	16	46	9	5	4	2	1	10	10	...	...	...	...	...	1
1865	52	25	99	25	58	45	3	3	13	3	...	...	...	...	...	...

O—STATEMENT *showing the progress of Education for a series of years in the District of Vizagapatam.*

YEARS.	GOVERNMENT SCHOOLS.		SCHOOLS MAINTAINED BY A RATE.		AIDED SCHOOLS.		SCHOOLS UNDER SIMPLE INSPECTION.		TOTAL.		CANDIDATES FOR MATRICULATION AND FIRST ART EXAMINATIONS.		CANDIDATES FOR UNCOVENANTED CIVIL SERVICE EXAMINATION.		CANDIDATES FOR SPECIAL TEST EXAMINATION.	
	Number.	Number of pupils.	Number.	Number of pupils.	Number.	Number of pupils.	Number.	Number of pupils.	Number.	Number of pupils.	Number of applicants.	Number passed.	Number of applicants.	Number passed.	Number of applicants.	Number passed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1856-57	1	33	...	...	...	...	...	...	1	33	2	1	...	...	...	...
57-58	5	145	...	...	...	...	...	...	5	145	...	...	...	...	...	...
58-59	5	178	...	...	...	...	1	6	6	184	...	...	...	...	...	...
59-60	5	113	...	...	1	130	1	37	7	280	...	...	...	...	...	...
60-61	5	144	...	..	1	147	1	46	7	337	...	...	1	1	...	...
61-62	6	194	...	...	1	128	1	72	8	394	...	...	3	2	...	...
62-63	7	239	...	...	11	207	1	89	19	535	6	5	28	8	...	...
63-64	7	200	...	...	13	470	1	101	21	771	11	6	37	15	45	6
64-65	7	240	...	...	14	916	1	109	22	1265	22	7	77	7	36	26
65-66	7	290	...	...	10	528	2	166	19	984	32	9	105	38	46	Not yet known.

P—STATEMENT *showing the Routes of the regular Posts and the Stations in the Vizagapatam District.*

	Routes.			Stations.
	Lines.	Miles.	Stages.	Names.
1	From Tuni to Chicacole viâ Vizagapatam............	130	22	*Yellamunchilli.
				*Kásimcotta.
				*Ankapilli.
				*Vizagapatam, E.
				Waltair.
				*Bimlipatam, E.
2	From Vizagapatam to Vizianagram viâ Waltair, &c. Bimlipatam............	36	6	*Vizianagram, E.
				*Gazapatinagram.
				*Pârvatipur.
3	From Palaconda to Chicacole............	25	3	*Pálconda.
				*Narsipatam.

* Places marked with an asterisk have District Posts.

E. Electric Telegraph Stations.

Q—STATEMENT *showing the Routes of the District Posts and Stations in the Vizagapatam District.*

	Routes.			Stations.
	Lines.	Miles.	Stages.	Names.
1	From Vizagapatam to Balacheruvu.	12	2	*Vizagapatam. Balacheruvu.
2	,, Ankapilli to Mâdgole viâ Chodavaram	18	4	*Ankapilli. Veeravilli. Mâdgole.
3	,, Yellamunchëlli to Rayavaram....................	8	1	
4	,, Do. Pudimadaka....................	8	1	
5	,, Tuni to Pentacotta..................................	5	1	
6	,, Vizagapatam to Srungavarapucotta viâ Kottavalsa	39	7	Kotavalsa. Srungavarapucotta.
7	,, Salúr to Jeypore viâ Mahadaviputty............	60	20	Salúr. Mahadaviputty. Jeypore.
8	,, Jeypore to Owrada..................................	45	6	Owrada.
9	,, Do. to Naorangpúr..............................	25	8	Naorangpúr.
10	,, Vizianagram to Srungavarapucotta..............	16	4	*Vizianagram.
11	,, Do. to Rayaghada viâ Parvatipúr......	82	16	*Gazapatinagram. Maradam. Bobbili. Sitanagram. *Pârvatipúr. Rayaghada.
12	,, Do. to Gunupúr viâ Pálconda	76	16	Chipúrpilli. Rájám. *Pálconda. Gunupúr.
13	,, Pârvatipur to Pálconda viâ Veeraghottam......	25	5	Veeraghottam.
14	,, Maradam to Salúr....................................	12	2	
15	,, Vizianagram to Konada............................	12	3	Konada.
16	,, Chipúrpilli to Kupili viâ Lávéru..................	16	4	Kupilli. Láveru.
17	,, Rájám to Chicacole viâ Síripúram................	16	4	Síripúram.
18	,, Yellamunchélli to Narsipatam..........	22	5	*Yellämunchelli. *Narsipatam. Nackapilli. *Kásimcotta. *Bimlipatam.

*** Places marked with an asterisk have regular Post Offices also.**

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